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VIEWPOINT

Vol. 2 No. 6

February 12, 1965

ECUMENICS TODAY

In this issue, VIEWPOINT breaks its long silence of nearly two months with several articles which present a theme which is not unfamiliar, but which deserves renewed attention and consideration.

All of the articles are concerned with various levels of ecumenical activity. President McCord and the Rev. Walter Wagoner continue a dialogue which began for the seminary public last fall on the subject of the Frankfurt Conference of the World Presbyterian Alliance. Both write out of a rich background of experience in the ecumenical movement and a consequent awareness of its difficulties at present in the Protestant Churches. Mr. Wagoner serves presently as Director of the Rockefeller Fund for Theological Education.

The remaining articles by Messrs. Jessen, Hunter, and Myer are concerned with ecumenism not as an inter-institutional phenomenon but as an interpersonal experience among Protestants and between Protestants and Roman Catholics. With the exception of Kent Groff's re-cap of the Inter-Varsity Missionary Convention, each reports on experiences which have grown out of a series of quiet but dynamic interseminary gatherings--at Maryknoll, Princeton, and General Seminaries--over the past few months. Readers are reminded that the fourth of these meetings will take place this Saturday at Union Seminary in New York.

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In this first energetic flush of a new semester, readers are reminded that their interest in and contributions to VIEWPOINT determine the state of its existence. Whether you are an old pro or an untried hand, we welcome your efforts!

The Editors

ECUMENISM AND CONFESSIONALISM

by James I. McCord

One of the by-products of the ecumenical movement has been the growth of world confessional bodies. This has been a normal development in a shrinking world, as missions have been transformed into Churches and family ties among these Churches have continued strong. But the question is now being asked whether these world families, such as the Lutheran World Federation, the World Alliance of Reformed and Presbyterian Churches, the world Methodist organization, et al., have not become too powerful and whether they are now threatening to disrupt or at least impede the advance of the ecumenical movement and the World Council of Churches.

Many will argue that this is not necessarily the case, that world confessional organizations may be a legitimate part of the ecumenical picture, and that they perform tasks that the World Council cannot do. They are able to bring along less developed Churches and educate them in their full ecumenical responsibility. They are able to bring back into line Churches that for one reason or another have been influenced by negative groups, and they are also able to furnish strong support to the Council's program in such dimensions as inter-church aid.

The World Alliance of Reformed Churches, for example, defined its role vis-a-vis the World Council early in the 1950's so that it would be clear to all that the Alliance would be an instrument of ecumenism rather than a holding company for confessionalism. It has steadfastly refused to develop its own inter-church aid program, and it has seen its principal task in terms of theological study and research.

This theological role is not to be minimized in the present ecumenical situation, for the so-called "younger Churches" as well as many of the "older" Churches are engaged in widespread discussions of church union. Such discussions raise a host of questions. One concerns the nature and limitations of regionalism. Another concerns the nature of the Churches' identity when several traditions are merged and when it is obviously impossible to forget the several histories that have gone into the union. Still another question concerns the nature of the new Church, whether it will be more catholic or more sectarian after the union is completed.

The World Council of Churches has always disclaimed any ambition to be a super church. It is a council of churches, an instrument for cooperation and joint action on many fronts, but it is not a Church or a substitute for the Churches that constitute its membership. To be sure, some will argue that cooperation between the Churches is not enough today, for it leaves the scandal of divided Christianity unresolved. With this judgment I agree. This means that the ecumenical imperative must be faced by the Churches anew in our generation and that a much more costly response than mere cooperation must be evoked. But only the Churches can make this response, and the world confessional bodies may well possess the freedom and the moral persuasion to accomplish this task. One of the most hopeful signs is the possibility of a merger between the International Congregational Council and the World Alliance of Reformed

and Presbyterian Churches.

While world confessional bodies may be a threat to ecumenism, they may also be instruments of a new and deeper unity among the Churches.

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CONFESSIOAL CATECHISM

by Walter Wagoner

How much Christian unity can be pulled out of the confessional hat? World confessional bodies (Anglican, Lutheran, Reformed, Methodist, Congregational, et al.) are an increasingly significant part of the ecumenical landscape. Some of these are theologically quite self-conscious (Lutheran), some are imperialistic fellowships (Methodist). The World Reformed Alliance falls in between.

The growth of these international denominational groupings raises crucial issues of ecumenical strategy. Since I have many "lifted-eye-brows" questions about confessionalism, let me throw out some questions and answers which reveal my attitude. But first, however, I do want to say that confessional is not a dirty word, nor is it entirely anti-ecumenical. The confessional organizations do a great deal in cooperation with the World Council of Churches, for example.

Question I: To what extent are confessional bodies indicative of real Christian groupings in our world? Are we (particularly we American protestants) really to be defined as Methodists, or Presbyterians, or Disciples, etc.? Theologically and sociologically do we really inhabit these confessional and denominational boxes in any way or to any degree that warrants their institutionalization around the world?

Answer: I needn't waste the space of a seminary paper to analyze the shaky basis for most denominationalism. We are stuck with it; it is not going to change fast in its regroupings; most laity couldn't tell one church from another without an ecclesiological litmus test. Most of us would be horrified at sky-writing this mess in the letters of an international confessionalism.

Question II: How much ecumenical machinery do we need?

Answer: I don't know; but a certain amount of ecumenical fatigue and financial insolvency is with us. We are short on local ecumenical apparatus, long on national and international. As a rule of thumb, I would say that confessional organizations ought to be kept to a bare minimum, giving to the W. C. C. as many of its tasks and dollars as possible. Certainly the foreign missionaries tend to regard confessionalism as a fifth wheel.

Question III: What are the implications of an expanding confessionalism for the ecumenical movement?

Answer: They do pick up a few pieces and odd-jobs which need doing. They help small and emerging churches to come on the ecumenical stage. There

are household chores to be done, wash to be hung out. However, the major question is that of evaluating the rise of confessional 'bloc' consciousness and its threat to interdenominational cooperation, merger, etc., especially in the W. C. C. What worries me so much is that a rising confessionalism will be another and ominous index of the way in which the churches have tamed and captured the ecumenical impulse, ritualizing and institutionalizing it within safe boundaries and non-threatening organizations. The almost irresistible impulse of well intentioned confessionalism is to slowly turn into a self-inflated consortium of empire builders who doff their hats to Christian unity and then go their way.

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REFLECTIONS ON MARYKNOLL I

by Timothy Jessen

We went to Maryknoll not only to learn from other traditions, but hopefully to share the unique insights of our own as well. Did we not help to engender the ecumenical warmth in the first place that could make such an encounter possible? Perhaps, but our interest seemed lukewarm compared to theirs, and any doubt as to the genuineness of the new ecumenical spirit of the Roman communion was dispelled quickly by hands outstretched in demonstration of Christian love.

Did we expect to be observers in a worship experience that was highly mystical and sacramental? We found ourselves deeply involved in a service of the Word and prayer, a "Bible vigil" as they called it. Did we expect to be left out of the singing, that great mark of the Protestant churches? The singing together of psalms and spiritual songs was binding in a refreshing new way, and copies of "A Mighty Fortress" sung the night before confounded our pride.

Did we expect a community withdrawn from the world? We found a community well-ordered and most of all well-purposed in seeking God's will for them in the world. The topic for discussion was the ministry of the laity. Could we not claim a priority here on "the priesthood of all believers?" Perhaps not, because the Maryknoll brothers have learned and are daily growing into a more disciplined understanding of what it really means for a Christian to be a priest called by God. They may have an easier time communicating it than those of us that have never learned.

Surely their social life could not measure up to ours. But never, even on Princeton's campus, had we been in a hootennany with such lusty singing by these men in black cassocks strumming guitars and hand-clapping nuns as well. But then we could still be glad we were not required to take the vow of celibacy. Yes, but a deeper understanding was being revealed to us of St. Paul's assertion about the unmarried man having "undivided interests" in serving God.

Having hoped to say so much to them, did they say anything distinctive to us from their tradition? Unmistakably there are numerous insights to

be gained. The Maryknoll missionaries demonstrated a sense of vocation that has been muffled in many of our lives, a disciplined Christian living which seemed liberating rather than enslaving, a courtesy and cordiality that should be characteristic of mature Christian gentlemen, a sense of diakonia we could profit from, and a life shared together between dedicated brothers in Christ that must reflect something of what is meant by genuine Christian koinonia. Future meetings could prove just as enlightening to a wider circle of seminarians.

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ABOUT MISSIONS

by Kent Groff

During the Christmas vacation I attended the seventh Inter-Varsity Missionary Convention at the University of Illinois, Urbana. Over seven thousand students and missionaries were involved in the theme, "Change, Witness, and Triumph."

I expected to see a lot of unchannelled evangelical zeal. I was pleasantly surprised when Warren Webster, Conservative Baptist serving in Pakistan, said that it was an imperative for us to clean up our racial injustice and discrimination in the United States if foreign missions were to be effective. "Racial injustice and foreign missions are mutually exclusive, and one of them will have to go," Webster said. Eugene Nida of the American Bible Society, in describing the cross-cultural implications of man's "lostness," said that our role in today's world must be that of the suffering servant. It was truly refreshing to see channels being formed through which our zealous commitment could begin to flow, meeting our fellow human beings on their own level of thinking and living.

But with the tremendous changes in today's world there must be an uncompromising witness. John R. W. Stott, Anglican rector, gave the basis for this in his expository sermons on Christian ministry, using II Corinthians. One evening there was an example of such a witness, as we heard the voice of the late Paul Carlson on tape, from the Congo.

If I were to single out a man who highlighted the conference, it would be P.T. Chandapilla of India, who said, "My life is my message." The Incarnation for American Christians at home or abroad means freeing our lives from all the possessions that we think are indispensable, taking the form of a servant, and then taking on only those aspects of a society which allow a man to live a redemptive life in Christ. In Chandapilla's words, "Ours is a message of life, liberation and redemption in a person--Jesus Christ."

Now I am a student, back at seminary. I think of the four-session course in Islam which I took at Urbana. That religion involves the totality of life. Are we willing to stand up in total abandonment of our lives to Jesus Christ, as Billy Graham called us to do? Let Him effect a life that will be a message here and now? Then perhaps we will stop regarding a

"missionary" as one who has secured his passport and boarded a plane. But in the end some of us may do that.

"Everybody is quoting; nobody is saying anything. Everybody is writing papers and books; nobody is doing anything (P.T. Chandapilla)." With that, I stop quoting and writing!

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CLEARING SKIES

by Rod Hunter

Since last spring several of our fellow students have been in touch with a few Roman Catholic seminarians at Maryknoll Seminary near Ossining, New York, which is just north of New York City. This school is run by the Catholic Foreign Mission Society of America, popularly called the "Maryknoll Society," and its students are preparing for the priesthood through an eight-year curriculum corresponding generally to our college and seminary years of training. After graduation and ordination they are given missionary assignments in one of the twelve Asian, African, and South American countries served by the society.

Maryknoll is a liberal and progressive school, and its students, as we have been discovering this year, are especially eager to know Protestant and Anglican seminarians. In fact, they have been meeting informally for some time with General Episcopal Seminary in New York City, Nyack Missionary College in New York, and as early as a year ago Christmas with Princetonians at the Athens Conference. On three occasions last fall Princeton students attended such meetings with General and Maryknoll, and recently Union of New York City. One of these meetings was held on our campus the evening of Saturday, November 7, and the most recent one December 5 at Maryknoll. It was of special interest that this last meeting was also attended by a few seminarians from other Roman Catholic schools including Dinwoodie, the seminary for the Archdiocese of New York.

All of these meetings have been generally informal, involving supper in the school's dining hall, rather open-ended discussions in small groups, a social hour, and a service of worship according to the tradition of the host campus. At General we worshiped in the tradition of the Anglican evensong; at Princeton a brief chapel service was led by Kent Groff and Mr. Andrews; and at Maryknoll the service was a Bible vigil instead of a mass, at their request, in order to avoid the visible separation of the congregation in the reception of communion. This service included simply readings of Scripture, prayer, and the antiphonal singing of Psalms.

Topics for discussion have been evolving toward greater definition and clarity. At first we simply got acquainted, compared notes on campus life, courses and curricula, future plans, and the like. But recently the topics have been more focused, considering the general meaning of "proclamation" on November 7 and "the life of the laity within the Church" in December. It is possible that future discussions will be even more

definite, using essays or articles as a basis for conversation.

It would be hard to exaggerate the value of these meetings, not only for the involvement of Roman Catholics but Anglicans and others as well. But especially with regard to the Roman Church we are privileged to live in a time and place in which they are possible. Five years ago, even less than five, gatherings of this sort would have been out of the question, but now the clouds are drifting apart and we are beginning to see great opportunities for mutual friendship and better understanding. It would be unwise to suggest that any great traditional or theological issues will be solved at these meetings, but this is far from their immediate purpose or value. Rather, they are intended to give us the opportunity to become acquainted and more knowledgeable about each other, and within this friendship to pursue our theological and other common concerns and to be mutually enriched by the Spirit of unity made more painfully, but deeply evident through our salient differences.

Meetings of this sort will be scheduled about one Saturday evening per month and usually be held in New York because of its central location. We are hoping, however, to arrange midweek meetings on all campuses this spring for the benefit of Princeton students whose field work makes attendance difficult or impossible. The next gathering will be this Saturday, February 13, at Union Seminary of New York, and the topic will be : "Eucharist, Baptism, Life: How Does God show His Presence?"

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ANOTHER STEP

by Norman Myer

"God thrives on the inconceivable."

That startling statement was an appropriate caption for the inter-seminary dialogue as it moved to the headquarters of the Maryknoll Mission. What was inconceivable about it? In the Maryknoll chapel there were gathered brown-robed Franciscans, seminarians from several Roman Catholic institutions in the New York metropolitan area, students from General and Union seminaries in New York, residents of the Missionary Orientation Center at Stony Point who came from many denominational and national backgrounds, gray-garbed Maryknoll sisters, and five Princetonians. Our hosts, dressed in simply black cassocks decorated only by one small red embroidered Chi Rho on the sash, led in a Bible vigil, a simple service of Scripture, hymns, and prayers. The theme of the service was Christian unity.

It should not have been inconceivable, and it was not at the time. It is inconceivable only in anticipation and, to a lesser extent, upon reflection. It did happen, and as we worshiped together a Maryknoll sister observed that God thrives on the inconceivable. That which had begun at General in October and continued at Princeton in November made another forward step at Maryknoll.

What is "it," you ask? "It" is meeting a person who by training and tradition is different and walking up to him with a warm smile and a handshake and a "Hi, Peter." The greeting is exchanged with a Christian brother. Later in the evening you may say, "Peter, we disagree on that," but you know that your expressions of faith reflect a common ground. Your explanations of what happens in the Eucharist differ, and so do your understandings of ordination, but you face your differences in the context of Christian friendship.

That does not seem very big--except when you meet. You cannot permit your dreams and hopes run away from you--but you share a common commitment to the mission of the Church with your friend, and that demands dreams. The visible unity of the Church will not be accomplished by seminarians getting together--or will it?

We will meet again tomorrow.

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VIEWPOINT

Vol. 2 No. 7

February 26, 1965

The editors of VIEWPOINT wish to thank the contributors to this issue for their thoughts on varied subjects. It is rare that a seminarian has the opportunity to work with a man so prominent in the news as Milton A. Galamison. David Swinehart has this privilege. Our first article, then, is the effort of a man who is able to make on the spot observations about this controversial figure and is desirous of sharing them with us.

This issue includes a new mode of expression--poetry. We encourage others to follow the lead of Mr. Groshart and our anonymous author and contribute poems to VIEWPOINT.

It seems that seminaries are introspective places. Our issue dealing with the curriculum hardly ended the discussion which has been going on at Princeton for some time. By bringing one's thoughts to VIEWPOINT one can have a helpful influence upon the Seminary as it reflects upon its own program. We thank Messrs. Hunter, Mickey, and Hoff for their articles.

The Editors

GALAMISON: MAN WITH A CAUSE

by David Swinehart

I do my field work with Milton A. Galamison, Sr. He is not a phantom. He is, rather, a brilliant Christian minister (Th.M., Princeton Theological Seminary with colors of red and blue) who works harder than any minister I have ever known (master's degree from the University of Hard Knocks with colors of black and blue). He stretches his work week into many long hours filled with intensity and devotion.

While I do not completely understand all of his involvement in the racial crisis that is currently rocking New York City and while I cannot say that I unequivocally endorse everything that I do understand, I feel it is my duty to Dr. Galamison and to the seminary to share that which I do know and understand.

There is indisputable evidence in the City of New York that the Negro has not received a fair share of that which any American should reasonably expect is his due. He has been "ghettoized," not because he completely desires to live with his fellow Negroes, but because many white people consider him an "undesireable" neighbor. He cannot attend a public school with white children because the board of education has skilfully carved the city into a crazy-quilt that excludes the Negro from most schools that are attended by white children. He cannot voice his grievances because the Negro has only token representation on the board of education. He is given an inferior education partially because the school facilities for the Negro are often woefully inadequate and partially because the Negro community as a whole has never been granted the proper opportunities to raise its educational standard to the levels that the white community has enjoyed and very few whites are willing to teach in Negro schools. And, without proper education, the Negro will be hampered for a long time in his efforts to be "equal" in any sense of the word.

Is there any reason that Dr. Galamison, a Negro, wishes to improve the lot of the Negro people? Let me give you some of the background of this amazing man.

Dr. Galamison grew up in a Negro ghetto in Philadelphia and it was only through his personal intelligence and his seemingly boundless energy that he was not sentenced to ghetto living for the rest of his life. He experienced the hardships that many Negroes will continue to face because they do not have the education to get the more lucrative jobs that education makes possible. He said on one occasion: "Dick Gregory (the Negro comedian) thinks that he was bad off because there were cockroaches all over his house when he was a kid. We didn't have enough food in our house to feed them--so they offered us no problem."

Again I ask: Is there any reason that Dr. Galamison wishes to improve the lot of the Negro people?

The questions seem to arise when we consider his approach in attempting to improve the lot of the Negro people, in attempting to achieve

equality in education. His approach is based on sound reasoning, I believe, for inequality in education is a problem that cannot be solved in segregated schools due to the fact that the history of segregated schooling shouts against good education. Someone loses out. Segregated schooling, moreover, does not give all Americans the opportunity to learn with one-another, to understand one-another, to live with one-another, to love one-another--which are the major functions of good education. Everyone loses out. I think we would all agree that there is some truth to these points.

The answer, then, Dr. Galamison maintains, is clearly not found in the status quo because in the area of equality in education, society is so rigid that it has refused to accept change. The only thing to do is to apply the necessary pressure in order to get the needed change. Measures have been tried before to get the needed changes and some changes have been made, but the Negro still remains in the ghettos, undereducated and underprivileged. Dr. Galamison believes that now the Negro must dramatize his situation more fully and apply greater pressures. The Negro must refuse to comply with the New York State law concerning compulsory attendance in schools for all children under the age of sixteen. In advocating this, Dr. Galamison forces the city and state officials to take action against him and at the same time deal with the racial injustice that they are perpetuating. In taking action against him, the officials are taking action against a man who is widely respected in the Negro community. In enforcing their own laws, the officials are forced to expose the inadequacy and inequality of their own system. And while Dr. Galamison is widely criticized for his methods, the criticisms are mostly levied by the predominantly white press and the predominantly white power structure of New York--not by the Negroes.

An unfortunate result of the current school "boycott" has been the "riots" staged by the students who have been urged not to attend school. The press has said that this is to Dr. Galamison's discredit. He has used these kids. The other side of the coin might be that the present system has so frustrated and hurt the youths of the city who have been placed in the "600 Schools" (the schools that are set up by the city to care for juvenile "Misbehaviorists") that they are trying to find recognition in other ways. To be sure, not all of these students' problems are caused by racial inequality, but seventy per cent of all those attending the "600 Schools" are Negroes--a disproportionate percentage to be sure--and it does not take too much of a stretch of the imagination to draw some correlation between the present inequality of the Negroes and the product that results. Is the blame to be wholly levied against Dr. Galamison, then, or do the "riots" demonstrate a flaw that has been allowed to exist in the system? Has the system failed these kids? (One fact that is interesting to note is that these children have not been used for several days in the picket lines. The "riots" were staged by those who are enrolled in the regular public high schools, primarily, although a few from the "600 Students" were probably involved.)

Due to the lack of space provided here, but fully aware of the need to answer some other questions that have arisen, I will stop for now with one final statement. It is a personal note.

I will resist the temptation to try to prove scripturally that Dr. Galamison is a saint. I think that he would laugh at this. But I sincerely hope that his would-be detractors who are often so hasty to judge on the basis of superficial evidence, would reconsider their positions. He makes mistakes--God will probably forgive him. But, God help him when he is right!

* * * * *

FOOTPRINTS

God made me to walk like a man--on my feet.
Yet often as not I go crawling along
In the muck and the mire of the world.

I truly would like to walk on firm ground
As God has said I should do,
But sin is my master, I'm too far gone now.

Oh wait! There's hope, there's help from above,
There's Jesus in power, in all conq'ring love!

* * * * *

"self" or "Self"?

"Gladly the cross I'd bear,"
Is a statement I cannot make!
For though Christ bids me take it up,
My soul cries out in fear!

My fear is bound, I own,
To sinful, selfish pride;
Yet lest a man to self be tied
Can he be man, full blown?

But I, in truth, am not full man
'til self is lost in Christ,
And that which I cannot
Is giv'n to One who can!

by mickey allen groshart

* * * * *

ANNO DOMINI 1965
"COME OUT, COME OUT WHEREVER YOU ARE"

"Dear God:

I
 don't
 want
 to
Nor believe
 disbelieve what
 what everyone
 everyone else
To disbelieves, believes,
 be
 in vogue...or
 to
 be
 'out of it';

I just don't care, I WANT TO BE ME!!

me? Who is me? I don't know what I believe,
 or who I believe,
 or why I believe,
 or if I believe.

I hate cliches, 'theologisms'--yea, even creedal statements;
And besides I think you do too!

I can accept the insecurity that comes from not being able
 to put a leash on you,
or keeping you in my back pocket like the Gospel of John;
But I can't accept something (pardon me, God) someone, or
 some Being (thank-you, Mr. Tillich) I never experience.
Break-through, dear God;

Break-through and quell this anxious
 heart
 of
mine;

And please HURRY, dear God HURRY!!
I need a doctrinal statement for my Columbus Form!! "

AMEN

(anonymous, dec. 2, 1964)

WRITING AND GRADING PAPERS AT SEMINARY

by Rod Hunter

The writing and grading of papers in our seminary community, as a general method of education, needs rethinking. There are two basic problems.

First, there is a prevailing tendency for students and faculty alike to regard papers (and exams) as causes submitted for judgment, for praise or blame, rather than as occasions for the student to grow in his own understanding and appropriation of the material through his formulation of it, and reformulation in the light of discussion and criticism. To be most educationally effective, papers must function as more than the final result of learning; they should actively enter into the process of educational discovery. In practical terms they should be written during the time of lectures and seminars, and be presented verbally either to the preceptor or to the instructor or both, then criticized in discussion, revised, reshaped, and reworked into a product which could be called final only in the sense that it came at the end of the course.

Considerations of time and the size of most classes would of course limit if not deny the possibility for this kind of education. But as an ideal its superior value is apparent, and deserves to be taken more seriously even within the practical limits of our situation. We should be encouraged that some professors have already made favorable modifications along these lines, and the rest should be encouraged to follow suit. We must seek to make paper writing more emphatically an educational than a forensic experience.

Second, the meaning of the grading system has been distorted. The relatively objective meaning of grades, as indications of quality, has been emphasized under our forensic system at the expense of their subjective and emotional significance in the educational process. Grades have been reduced to competitive symbols of success. They are used to make judgmental comparisons between students with little individualized reference to the student's own growth and grasp of the material.

Part of this problem is clearly rooted in the nature of the grading system itself. Grades must be representative of standards of quality and must indicate comparative achievements among students. But this objective role of the grading system is surely more appropriate to the final mark than to the various grades earned during the course of study. Grades have a significant emotional and educational potential, and, used effectively during the course of study, with personal and individual reference, they can recognize and encourage sound scholarship and genuine growth of understanding. Of course this requires that the instructor know the student personally and share in the adventure of his education, a demand which practical considerations make difficult. But here, as with the philosophy of paper writing, we ought to be reminded at least of the value of the ideal, thankful for the ways it has already found implementation, and eager for improvement.

If the writing of papers is to be our standard education method, its quality in practice is a first order of importance. While there can be no substitute for the integrity and motivation of the individual student, there can be better institutional means for regulating and encouraging those qualities, and surmounting our age-old, inertial love of darkness.

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OUR GREAT GREY MOTHER

by Paul A. Mickey

Remember Dr. Hiltner's response to Viewpoint's question, "The Training of the Minister: What is Essential?" He concluded his views with a comment about student's dependence upon seminary breast feeding while lamenting the lack of student interest in weaning. I would concede his basic argument about the oral dependency of the student body, but still I think there are two sides to a whinning prolonged period of dependency. I wonder if the faculty, our Great Grey Mother of the campus, is seriously interested in the process of weaning.

Breast feeding is not terribly complicated. There is mommy and baby, and a few interfering variables which upset the schedule now and then. But basically the process is rather simple and primitive. But weaning from dependency to autonomy requires a sophistication of initiative. First, it depends primarily upon the initiative of the parent. A great many forms are effective, but they differ widely according to cultural context. For example, the Balinese have a very rapid weaning period following an extended period of breast feeding. Mommy discourages junior simply by putting a red pepper sauce on her nipples. Before long junior gets the idea and either starves or takes to cup feeding. Other societies, less rigorous, vary from the Arepesh who use mud on the nipples, to Americans who wean with pacifiers and the training cup.

Dr. Hiltner's dash of professional red pepper weaning sauce on our "organizational-man" dependency smarts a little; but not nearly as much as the ensuing hunger pangs while one searches vainly for a chance at cup feeding. Other contributors to the same issue of Viewpoint suggested various forms of weaning ranging from prayer, self-discipline, the need to establish priorities, the idea that weaning doesn't occur until after graduation, to Dr. Beker's most palatable suggestion of "more small seminars."

As I reflected on my academic regression from the early weaning training in college to a recapitulation of the same process here, I look desperately for course materials which train away from the dependency of the large classroom lecture to the independence and autonomy of cup feeding of a seminar program. But there is scant little. Oh! for a cup and spoon. The Great Grey Mother of our required lecture course household continually slaps me back to the breast of the lecture hour and occasional precept which comes up with the loose ends of the lectures. I would like to try again, as in college, the cup feeding

of seminars and reading courses, but I'm caught in the clutches of breast feeding.

John W. M. Whiting, a cultural anthropologist, wrote a paper, "Resource Mediation and Learning by Identification." He speaks of "two-way-status-envy" in this process. I can't help but wondering if the organizational man dependency of the student body really involves a preference, and according to Whiting's theory, a little envy, by the faculty that the student body remain passively dependent.

By the second semester of the senior year, when general examinations are over, graduate school applications long since submitted, and the wife permissively pregnant, the prospect of a final sprint of elective courses and independent studies loosens much of the appeal it once held because of the intervening two years of breast feeding.

But be of good cheer. Perhaps a devil's advocate will be raised up to stir up the Curriculum Committee's broth with some red pepper sauce. Then hopefully, Dr. Beker's idea of a seminar program will enable all of us to begin cup feeding.

* * * * *

Dear Editors:

May I, a step-son of Princeton, be allowed to ~~express~~ my viewpoint on the last issue of Viewpoint. I say step-son because, not only am I a part-time student and a full-time minister, but I also am the product of an "Egyptian" seminary. Several reactions forced themselves upon me, but the most constant was "much ado about nothing." The material printed did not merit the time involved in preparing, printing and mailing it. The question was timely and incisive, the answers, well, frankly...

Further, what religion must this minister minister? The articles, with the exception of two or three, could just as easily be applied to a Buddhist priest or a Jewish Rabbi. Does this not vividly demonstrate a failure to hit the bull's eye marked essential? Or did everyone just assume the centrality of Jesus Christ?

Further, why did most of the faculty use this as an opportunity to give the students a pep talk about the new curriculum? Are the general examinations now the "essential?"

As one who seeks to be a minister for Jesus Christ, I was left empty and cold by the "essentials" brought forward. Lest I seem to imply that I have found the answer to the excellent question posed, let me quickly add that I have not--but neither have the contributors to Viewpoint.

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VIEWPOINT

Vol. 2 No. 8

March 12, 1965

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A PREVIEW OF DIMENSION

The first issue of our third campus publication, DIMENSION, is scheduled for distribution shortly. We managed to pick the lock in editor Clay Carlson's room and get a preview of the contents. We liked what we found. The format, implied by the name of the journal, is a consideration of the various "dimensions" of theological education. The articles are thought-provoking and precise both in raising new questions and reconsidering old ones. The publication is creative and refreshing throughout.

The following comments are our first impressions of the articles and are printed here to encourage and foster extended discussion and debate on the issues raised. VIEWPOINT seeks to be a sounding board for your reactions, rebuttals and the like.

Honesty is a word that has gained a currency in seminary circles similar to "relevant," "meaningful," and "koinonia." A succession of earlier VIEWPOINT articles attempted to critique the curriculum using honesty as the standard. Dick Kimbrough, in his article "The Limits of Honesty," invites us to reconsider our often uncritical demand for total honesty. "The mandate for honesty is compelling," writes Kimbrough, "but the weakness and sinfulness of men determine the limits of honesty." This incisive article considers human relationships in a refreshing and thought provoking way.

William Anderson (Th.D. candidate) and Arthur Madden (a Roman Catholic professor) inject new life into a longstanding dimension of philosophical theology, the problem of the existence of God. Anderson's scholarly contribution attempts to refute Aquinas' demonstration by focussing on Kant's Critique of Pure Reason, arguing that Aquinas builds his proof on a mistaken metaphysical premise. Concludes Anderson, "ultimately metaphysical conclusions are not conclusive because their objects cannot be given in sense experience." Professor Madden takes up a defense often unarticulated in a Protestant seminary. His critique of Anderson and defense of Aquinas prompts a second consideration of a view often too easily dismissed in Protestant circles. He argues that Kant's critique is acceptable only if we "accept the Kantian epistemology in its entirety." This lively debate is well worth continuing.

John Huffman's contribution, "The Minister and His Theology," although less scholarly than the other articles, offers several good practical considerations. We must comment initially on the wisdom of his selection of sources--he quotes a previous issue of VIEWPOINT! Mr. Huffman encourages us to develop a less static and more fluid and dynamic concept of our ministry. Too often "traditional theologizing" renders our ministry trivial and unsatisfying. Our ministry is always a process and must never give way to an "arrived" mentality. Unless we communicate this "journeying-progressive nature of religious faith" our theology will find no relevance in our pastoral relationships. This article, while thoughtful and precise, tends to place undue emphasis on the analytical contributions of selected sources and too little consideration on viable creative solutions.

The dialogue between Ken MacLeod and Professor Daniel Migliori is bound to elicit heated response in the seminary community. MacLeod, in reviewing R.R. Niebuhr's Resurrection and Historical Reason, criticizes the "historicist" approach to the resurrection event. He recognizes Niebuhr's attempt to recast the approach but argues that it fails to avoid the pitfalls of previous attempts. His "independent historical method," argues MacLeod, is an "historical objectivism" which reduces the resurrection event known by faith and love to a dead fact of history. Mr. Migliori in his critique seems to take a somewhat unexpected position on the matter. A usual critic of the "historicist" approach, he assails with devastating precision MacLeod's review. He argues that MacLeod overlooked several essential nuances of meaning vital to Niebuhr's view, particularly the difference between Nature and nature. To one within the community of faith (Niebuhr points out in the Preface that this is his perspective), the nature of the appearing of Christ is a necessary inquiry.

The Editors

THE SCOPE OF DIMENSION

by Clayton Carlson

The forthcoming issue of DIMENSION, our student theological journal, reflects the multiplicity of concern, perspective and methodology in dealing with the theological problems and questions which arise during a theological education. We have felt that it is important that this campus publication be subject to no single "party-line," nor should it represent one particular type of theological concern. For this reason we have attempted to include articles which reflect the diversity of thought and approach which can be found on our campus.

The articles themselves are written in the light of a variety of concerns. Hence, you will find one article which is concerned with a typically philosophical question--the possibility of demonstrating the existence of God. Another is concerned with the dimension of pastoral psychology and speaks to the important question of the limits of honesty in our personal relationships, both in terms of our role as pastors and as individuals. A third probes the dimension of biblical theology and deals with some important questions concerning the resurrection of Christ. The fourth article deals with the relationship of our "academic" theology to the important area of pastoral care. Each of these dimensions is an important aspect of a well rounded theological education and demands our concern and attention. Each has been written in the light of a particular theological perspective and is thus open to comment and criticism not only in terms of its content but in terms of its theological and methodological presuppositions. In an attempt to stimulate discussion and focus our evaluation of these articles, we have asked for commentaries on two of the articles by persons well acquainted with the issues discussed. These commentaries are included in the text of the journal. We do, however, invite response to the articles (and the commentaries) by members of the entire Princeton community through the pages of VIEWPOINT.

DIMENSION was conceived in order to give creative expression to the theological thought going on in our community. All those wishing to submit articles to be considered for the May issue of DIMENSION must submit their articles to the Editor by April 9, 1965. Special consideration will be given to those articles which contain originality of thought or approach.

The Editors wish to express their gratitude to the writers and the commentators who contributed to the March issue. Also we would like to thank Mr. Leslie Broomfield, our consulting editor from the Princeton Printing Company, for his invaluable aid in making the mechanics of publishing this journal as pleasant as possible.

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A SONNET FOR LENT: Pride

We point our hideous thumbs at other men,
And, gleeful wretches, make our faith a lie;
And boldly "worship," shrugging at our sin,
And genuflect before the altar: "I."
Like putrid flesh our bloated egos reek;
Their purple, cancerous sores our souls possess.
With desperate zeal fanatically we seek
The stones to hurl, and scream, "adulteress!"
Until in anguished memory we see
A figure, washing dusty, stinking feet,
Or bearing, like a thief, a twisted tree
Along a tortuous path in Jewish heat.
With trembling lips and broken heart we cry:
Most gracious Lord, deliver us from "I."

A signed poem
which is a poem
and also signed....to witness

Son Thou art
of Living God
a Christ who lives
and makes me living rock
instead of ornament.

Build with us
as living rocks
a Church, who lives,
a solid, granite Church.

Don't put me in a niche
all robed, with solemn
fingers raised to bless;
or curl me round the columns bare,
or sprinkle me like fleurs-de-lis.

Strip! strip! strip

the victorian easter sunday church

of ornamented nausea
which we could not
leave behind in spite of
Darwin, disbelief....

and lovely choirs of maroon
and still they play their gaudy role
of ornamented, cheap buffoon.

Hear the gargoyles!

tra la la.

Handel here .

handel there .
handel, handel, everywhere

but not from rocks
who feel the strain
when so much good
support is made....

a window pane
a pretty thing, a flower, a verse
oh look! it says, "he is the christ."

Oh really?

that is, oh...you know...

so nice?

so nice!

Oh pain!

oh pane!

who glares at me!

how deep the stain....

of water from the gutter which
is broken on His roof, behold
His side! its's streaked with you
oh pain!

oh pane! I want to see....

us lose a war for once
so I can see you dashed
to slivers, lying on
a floor of rock.

Hear the distant drone of red?
hear the bombs, the power of dead?
speaking strange and many tongues?

but not yet English.

No....not yet, but hear them all....
and tremble in your lead
oh pane!

oh pain!

TREMBLE AND BE DEAD!

Oh come, oh come, ye mongol band
so nought but living rock will stand
that mourns in lowly exile here
beneath the tinkling chandelier

Rejoice! Rejoice! Immanuel
has come to thee, oh Israel.

Walter Clark

* * * * *

LIFE WITH A LAME-DUCK FACULTY

by J. Randall Nichols

Two years ago I was preparing for a Senior Fellowship as my last undergraduate academic effort. It came as a blow to learn one day that my advisor-to-be was going on sabbatical for two of the three terms in which I had hoped to work under him. After some rapid replanning and adjustment, we did succeed in arranging a good advisory program for my thesis. But I should not want to trust my luck in the same situation again.

Unfortunately, as a junior looking ahead to two more years at Princeton, I do again face the impossibility of a well-planned and systematically ~~executed~~ concentration program (whether senior thesis or course work). The wholesale attrition of Seminary faculty, especially in the Department of Biblical Studies, means that academic plans for the last year must be postponed, perhaps indefinitely. Of the sundry laments over Princeton's loss of faculty, this is one I select as most grievous. Good replacements will no doubt be found. It is my understanding that already some visiting professors are contracted for. My worry is not that we will have no personnel next year and the year after, but that the personnel will be purely ad hoc, visiting lecturers and professors, and that as a consequence a student will be unable to plan future work under any particular teacher. Twice already I have looked to the future with two possible senior thesis advisors in mind. Neither will be at Princeton in my final year. Attracted by these and other men, I was well into a course program for concentration in their field. Now I am not even sure what courses will be offered in the department next year, let alone two years from now.

It is certainly not for me to berate the Seminary in matters of which I have no first-hand information. But that is precisely the point: as a student endeavoring to plan a theological education I lack the essential information, viz., what the state of the faculty will likely be one or two years hence. If we are going to have to go through a period of visiting faculty, hastily revised course schedules, and uncertainty about the tenure of men we desire to work with, then I should think we ought to know enough about the situation to be able to adapt our various programs to it. Most students, I suspect, have sufficient respect for and confidence in the Administration to rely on its ability to provide for academic needs. But in order to maintain this respect and confidence, we need to know something of the provision. We must have information about faculty coming on next year and the year after. We must be made aware of the procedures involved in building a faculty. We must have at least the rudimentary material for building our own academic programs.

All of which comes down to a communications problem. Things are happening in the Seminary that we students do not know about. The details are not important to us, but broad policy matters are. The Seminary should not think it is satisfying an obligation by assuring us that the Biblical Department, for instance, will be staffed next year. If the visitors are going to leave in a year, we will be more helplessly floundering then than now. Nor should the Seminary rely too long on our indulgence of its desire to build reputation or refine a pedagogical program. I for one would rather have a good, though perhaps unpublished, young instructor who I know is going to be around for two years than a theological hero who is not here now but might conceivably deign to visit us for one year.

Students do not now know what is wrong in the Seminary that causes such a sudden attrition of faculty and leaves professorial chairs vacant for several years at a time. The sordid details are not our interest, but the ex-professors are. Perhaps we will one day wind up suggesting a three-year internship for students in the hope that when we return the Seminary will be back in the teaching business.

* * * *

A PYRRHIC VICTORY

by Earl Johnson, Jr.

Students at Yale University are currently involved in a struggle to keep a good teacher and friend in their midst. He is leaving, they claim, not because he is not teaching well, but because he has not conformed to certain academic rules. This is admittedly silly.

Equally ludicrous is an inflexible law at Princeton Theological Seminary which forces the dismissal of home grown educators. This is supposed to be a good thing because it prevents academic "inbreeding." From another perspective, however, namely that of a student who has prospered under the tutelage of said professors, this decree is a bad thing for not only is it depriving the student body of some of its most excellent instructors, but it is an apparent admission that Princeton is not producing good enough educators to educate its own students. Now surely this raises the question, "Why is a prophet respected everywhere but in his own country?"

* * * *

A CRITIQUE OF GENERAL EXAMINATIONS

by Timothy Jessen

I am a middler. I had been presented with a lovely green syllabus when I entered in September 1963, outlining the areas and books with which I was to be familiar before attempting to take the general examinations in each of the four major areas of theological study. With a bit of apprehension which increased as the time for the generals drew nearer, I tried to dig into the syllabus. At times reading could be well synchronized with class assignments. More often than not, syllabus reading had to be deferred to the reading or vacation periods. Courses were chosen with some attention to the areas of examination, but not exclusively. Then came January 1965, when I decided to take two of the general exams. I looked forward to them with some expectation of finding the opportunity to integrate, think creatively, and put into writing the insights and challenges gained from many weeks of reading. The independent study had proved broadening in many fields where courses could not delve, and I felt that I did in fact have a good general knowledge of the fields as a whole.

Now I have taken the exams, and successfully passed them, at that. I am let down,

to say the least; disgusted, to say the most. Rather than proving an opportunity to put together my knowledge gained from varied sources, I found myself faced with what seemed strangely similar to final examination questions. With a few exceptions, the examinations seemed to fall far short of what they were cracked up to be, by students and faculty alike. Of course, each area had particular problems that differed somewhat according to the individual, but the most serious shortcoming that all seemed to agree on was this: The examinations seemed to have little or nothing to do with the syllabus. Let me illustrate.

This meant that in some areas of the Theology general, for example, it did not matter in the least whether you had read even a portion of the suggested readings. Those who had read most or all of the books found it helped very little. The answers were to be drawn from specific lectures in required courses and even elective courses. The questions thus were equivalent to final exams in courses where these may have been omitted. (In fact, coincidentally enough, it was reported that one of the questions had appeared in exactly the same form on the final examination of a course within the field given just the week before!) If general examinations are allowed to degenerate to this status, preparation for them becomes a matter of "knowing" the courses to take that will get you through. And no one has had to observe "The Institutes of Calvin" course for very long this semester to discover which courses are decidedly on the "in." We rush hurriedly through huge courses designed to give "general introduction" to the four areas, only to find the more "specialized" courses in which we are to be "freed" for more intensive study jammed even fuller. We might as well expand the number of required courses.

Secondly, the syllabus is tacitly overlooked when middlers are told by knowing seniors that "all you have to know" in a particular area is this book, or 75 pages of that one. Then the syllabus becomes a reading list to be completed by knowing the bare minimum, which should hardly be its function. The irony of the cult of "bare minimum requirements" is that it turns out to be eschatologically verifiable. (I.e., you can get through by knowing just one book in some areas). Those that have bothered to read the others on the list find themselves penalized because they did not choose to so limit their study, and assumed the syllabus was to be read in breadth as well as depth.

Thirdly, the writers of the general exam questions seemed generally ignorant of the syllabus, in some cases more obviously than others. Where the syllabus had outlined particular choices which would be available, the exams turned up with questions without choice to be answered--you guessed it--from introductory required courses in the field. Here again the exams violated the principle (at least as understood by most) that the general are to be a test of the reading and not of specific courses.

In addition to these criticisms stemming from poor knowledge of the syllabus itself, certain questions that were certainly legitimate in that regard left much to be desired. A question on the Reformation period asking for the meaning of the term "Counter-Reformation" ought to go on a sophomore world history test--in high school, that is. By distinguishing so carefully between the various periods of history, for example, the general examinations provided no chance to demonstrate integration of the field as a whole. More often they served to bifurcate our knowledge into neat little compartments. Inter-field questions, as suggested on the syllabus itself, were noticeably lacking, while these may have offered the greatest opportunity to fulfil the aims of the generals.

In conclusion, I would note that this is titled a critique of general examinations, rather than a critique of the general examination system. I am in favor of the system, but only if it is allowed to fulfil its own purposes and goals. The general exams must draw upon the reading, and not just serve as a multiple-dose of final exams, or worse yet, a six-hour experiment in creative imagination (otherwise known as "throwing the bull.") Let them be on a graduate level, requiring critical and incisive use of the knowledge at our disposal, but using this information in a wider scope than simple feed-back of facts. It is my conviction that the writing of a general exam should not be viewed simply as a day of wrath and judgment, a six-hour ordeal to be endured as an academic disciplinary measure. Rather, a general examination is the final event that

can give redemptive meaning to all the hard months, even years of study that lead up to it. If the exam fails to give the student genuine satisfaction and a sense of accomplishment in a job well done, the grade received can hardly be said to be meaningful, nor will the system as a whole be endeared to him in any attempts to evaluate it. If, on the other hand, the questions really make the experience heartening rather than disappointing, the entire system will be more apt to be appreciated than caustically criticized.

If and when writing good questions for this type of examination poses as serious a challenge to the faculty as writing the answers does for the students, then, and only then, will the generals begin to fulfil their high stated function. Then, having taken them, the student may still feel a sense of relief, but more significantly, a sense that he has truly been called upon to use his mind and his intellectual acumen in a way that is both glorifying to God and worthy of the vocation to which he has been called.

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HAPPINESS IS BEING A SEMINARY SENIOR

by Howard Friend

A poison pen goes straight! Out of the pool of frustration, bitterness and anger that produced the diatribes of the past, has finally welled up a mood of satisfaction, appreciation and contentment. As one who was so focal in his anger, I feel obligated to try and articulate my satisfaction.

One of the happier experiences of my senior year has been that of theological consolidation. My myriad of disjointed courses, the offspring of several curricula, have begun to dovetail. The different disciplines of theological education have become contributory to a coherent theological whole. The tidbits of text and lecture that I had been feasting on in the past have started to fall into place. Unlike the frustration of the anonymous poet of the last VIEWPOINT, I found the writing of my Columbus theological statement a testimony to this growing theological maturity. Great Grey Mother they may be--but faculty and curriculum alike have induced, to use the imagery now in vogue on campus, an easy weaning process--without red pepper!

The senior year, especially as graduation approaches is one of retrospect, a reflecting on theological education in general and our perspective as seniors in particular. The steps in the process and forces at work in developing a theology of one's own are not easy to identify, yet several facts seem important.

It is too much the seminarians' tendency either to throw out healthy babies with the bath or espouse uncritically a partially or even essentially valid idea of proposition, with it retaining the dirty bath. Theological balance is more often the result of a discerning selectivity and careful synthesis rather than ideological flag-waving. No one perspective dominates a mature theological position, yet many are contributory. The contrary was the condition of my pliable "middler mentality." Theological flag-waving was the thing. Take a position, secure the defences, and throw stones at all other views. The color of the banner and the nature of the cause mattered little--just so we had one. Views were espoused and rejected uncritically. Such was true for the "world-come-of-age" impulse of anti-institutionalism. To knock the church was faddish.

A mature theology has gleaned the good from many points of view. It neither espouses nor rejects, but synthesizes and reduces. Look at our typical reactions to the good Bishop of Woolwich: some totally espoused his approach unmindful of his distinct humanistic and Hegelian tendencies; others rejected his "theological recasting" turning a deaf ear to his very valid articulation of the challenge to us as ministers and theologians. Labels, as has been said before, are libels. Our lines of division can become infinitely clearer than our bonds of unity magnifying dissension and antagonism.

Balance is an imperative to a sound theology.

Now this is not to advocate an eclectic, syncretistic, consensus theology--we have enough "filleted theology" around. The most exciting fact of this senior consolidation has been the finding of a consistent view, finally a theology to call my own. The line between essential and peripheral has become clearer; the line of defence as well as the need for flexibility are equally present.

But perhaps the major factor at work was a matter of attitude. This observation is, for me, at the same time a confession. I was one of the many "angry young men" of the senior class. I was convinced that protest and rebellion were the appropriate stance for expressing grievances. It took several more level heads to balance my view. An essential to theological education is atmosphere. Negativism can dominate and stifle a community, as it has here in the past. It grows like a weed, it breeds like rabbits. It thrives on expression, which is part of its very impulse, and wins the uncommitted. Positive thinking on the other hand (no reference to Peale, please), finds contentment within itself and does not of itself demand articulation. It is a cultured plant that grows slowly. Negativism is overt, the positive perspective is subtle. The prevailing atmosphere depends ultimately on the attitude of individuals. Negativism is the easy way--it provides its own impulse; to be positive demands effort.

No one promised that the road through Princeton would be easy. As a junior the road ahead was unsure and unknown. As a middler it did seem unduly detoured and poorly marked--anger may have been justified. But as a senior the road in retrospect looks well-mapped and well worth travelling.

* * * * *

A SONNET FOR LENT: The Demon

It crouches on the runway ashen white,
And from its bowels the tortured screams of Hell
Roar through the endless chasm of the night,
And spread o'er men its suffocating spell.

It is an instrument of agony,
A gift of science to demented man,
A new source for the fathomless red sea
That sends harsh waves o'er history's stark sand.

Like ~~Caveman~~'s stones and Alexander's spears,
Its purpose is to slaughter and destroy,
And quell in anguished cries and scorching tears
Earth's hollow mirth and temporary joy.

And man, pathetic victim of his sin,
Repeats the story ages without end.

(TWO SONNETS FOR LENT: Pride and The Demon
are the contribution of Dwyn M. Mounger.)

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VIEWPOINT

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March 26, 1965

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THE PROPOSED VOTING RIGHTS BILL

by Dwyn M. Mounger

No one was more enthusiastic than I when President Johnson, in his eloquent television speech before Congress on March 15th, proposed legislation to eliminate the ancient evil of voting discrimination against Negroes in many areas of the South. Vividly I remembered my own experience in registering for the polls. At the Circuit Clerk's Office of Hinds County, Miss., I was required to write a brief interpretation of a section of the Mississippi Constitution. Since I was white, the registrar assigned me a paragraph with a meaning so obvious that I could interpret it in one sentence. (The section dealt with local law enforcement.)

After outlining in a few words the indisputable meaning of the paragraph, I added the following sentence: "This section also says that every qualified citizen of the state, regardless of his race, has the right to vote." (Actually this was a lie on my part. The paragraph had nothing to do with voting or the franchise; I was simply curious to know what the registrar's reaction would be.) When I handed him my paper, it came as no surprise to me that he laid it aside without even looking at it and promptly placed my name on the list of registered voters. I was white. Had I been a Negro seeking to register, he would have assigned to me an extremely difficult section of the Constitution and then gone over my interpretation with the proverbial "fine-toothed comb." Even if he could find no fault, the registrar, if I had been of a different race, might have arbitrarily rejected my application without stating a reason. In some areas of the South, Negroes attempting to register could fare much worse. They might never be allowed to enter the registrar's office, they might suffer arrest, physical injury or economic pressure.

The existence of such injustices is indicative of the fact that a strong voting rights bill is needed--now. President Johnson and Attorney General Katzenbach are quite right in pressing for such legislation. The fifteenth amendment to the U.S. Constitution expressly forbids the denial by a state of a citizen's right to vote "on account of race, color, or previous condition of servitude." However, in their enthusiasm they have proposed a law which, in spite of many good features, is obviously unconstitutional at one key point: it denies the right of certain states to set literacy or educational requirements as a prerequisite for voting. The Constitution (Article I, Section 2; Article II, Section 1; and the 17th Amendment) clearly gives to each state the authority to demand such qualifications from its citizens. As late as 1958 the Supreme Court upheld the validity of literacy tests in North Carolina and declared: "The states have long been held to have broad powers to determine the conditions under which the right of suffrage may be exercised...." New York and many other Northern states have literacy tests and educational requirements.

Yet under the proposed voting rights bill, simply the fact that fewer than 50% of the people of voting age in a state or district were registered or voted last November would allow the federal government to sweep aside all such tests and requirements in those areas! (Section 3). According to Section 3-B, a registrar in such a state or county would be compelled to

sign up a would-be voter, even if he did not possess "the ability to read, write, understand, or interpret any matter!" In short, this section of the bill would open the polls in the affected areas to illiterates of both races. Uneducated people, white as well as Negro, could be automatically registered a masse and easily manipulated by unscrupulous political forces. The late President Kennedy himself, in the rejected portion of the Civil Rights Act passed in 1964, called for a sixth-grade education as a prerequisite for voting.

Section 3 of the bill is flagrantly unconstitutional! It will be argued by those opposing my position that since in some areas of the South illiterate whites have at times been registered, illiterate Negroes should be registered also. But, if I may be pardoned for using a cliché, "two wrongs do not make a right." The proposed bill should be so written as to guarantee that any literacy requirements will be applied to applicants of both races without discrimination.

Briefly, the glaring faults of Section 3 of the proposed bill are:

1. It is unconstitutional, as pointed out above.
2. It is discriminatory. The bill abolishes all literacy and education requirements for voting in seven states (Ala., Ga., Miss., La., Va., S.C., and Alaska), but allows all other states which have them to continue them. It is grossly unfair to impose universal suffrage upon a few states and not on all fifty.
3. It is arbitrary. Why were this date (November, 1964) and this percentage (50) chosen as determining factors in sweeping away basic rights of certain states? What about Arkansas, where the percentage was 50.1; Kentucky, 52.6; North Carolina, 52.2; and Tennessee, 51.2; where, under the bill, educational requirements may be continued on a state-wide basis?
4. It rests on an assumption which violates a basic principle of American justice. The law takes immediate effect in states where fewer than 50% of the people of voting age were registered or voted last November. Though there is the right of appeal, a state or county is assumed guilty of voting discrimination until proven innocent.

Let us pass a strong voting rights bill! Let us work and fight for it! Let federal registrars promptly be sent into any area where discrimination persists. If necessary, let them even stand guard over all voter registration in such places. Let us quickly end forever racial discrimination at the polls in the South, so that Negroes who have been too long denied this basic American right may have justice, dignity, and freedom! Let us even amend the Constitution so that a standard literacy requirement shall prevail throughout the nation.

But Congress should not pass the proposed bill as it now stands. To do so would be to adopt a measure so clearly unconstitutional that the Supreme Court would necessarily have to strike it down. Congress should quickly amend the bill and pass it so that freedom may be a reality for all Americans -- now!

* * * * *

by Ted Wills

I am writing this article out of a sense of personal disturbance over much of the student reaction I have seen to the involvement of some of our students in the recent events in Alabama. What disturbs me most is not the widespread negative reaction to student involvement but the apparent assumption behind the reaction, namely that participation in political protest movements is an unchristian enterprise. The church, it is argued, should concentrate on the "spiritual" aspects of the racial problem. It should ignore the processes of social protest and seek to effect a change in people's hearts. Once this is done the political and social changes will take care of themselves.

I wish to argue in this article that the above perspective is highly deficient in these important respects. (1) It oversimplifies the character of sin. (2) It misunderstands the processes of social change. (3) It fails to understand that the gospel we proclaim is not a body of timeless principles which elevate the church above the social struggle. The gospel is a record of God's acts in history, a record that calls the church into the midst of the struggle. I shall deal with these three points in order:

(1) It oversimplifies the character of sin. Human sin is not only in the heart and mind. It is also in the social institutions which sinful man has created. These institutions once created shape and condition human attitudes. A segregated social structure breeds attitudes of bigotry and hatred. People who grow up observing that black people stay on the other side of town do not normally develop a capacity to question this situation until they are made aware that the people on the other side are tired of staying there. Very seldom do you change people's social attitudes without at least beginning to alter their social institutions. The sin that is in the social order only becomes clear to the privileged when the exploited make their situation known.

(2) My second point follows from my first. Once you simply locate sin in the human heart it is easy to assume that social change is produced by the voluntary self-abnegation of the privileged. Unfortunately the history of social change does not justify this assumption. The present voting bill before Congress would have been considered utterly utopian one year ago. It took the events of Selma to dramatize the issue and to force President Johnson and those around him to realize that the Negro community has waited too long for full human equality. Unless the Negro community had made its mind known in this dramatic fashion it would still be possible for the white community to rationalize its privileges under the pretext that most Negroes are happy with their present status.

(3) My third point is theologically the most important. In talking with many people about the racial crisis I get the uncomfortable feeling that many of us see the gospel as a collection of Platonic truths which the church is called to apply to any situation without any sensitivity to the situation itself. This means that the church has nothing more to do in the racial crisis than to remind both Negro and white of the virtue of patience, humility and mutual respect. The fact that one side has a unique set of grievances is completely overlooked. I submit that such an approach to the problem is grossly unbiblical. The God of the Bible is a God who

acts in history. The proper question for the racial crisis is not what are the eternal Christian "principles" which both sides need to hear? The question is what is God doing? What is God saying to the white community by laying its traditional privileges low? Above all what is God saying to his church, is very wayward church, a church that is just as much in need of repentance for its compromise with injustice as any other human institution?

Could it be that the church's involvement in the present racial demonstrations is not a neglect of its "spiritual" function but a response in faith to the initiative of the God who acts? Could it be that the church's participation in these demonstrations is a visible though incomplete sign of the church's repentance for its own guilt?

* * * * *

THANK GOD FOR SELMA

Dear Folks:

I left for Selma so hurriedly I was unable to call. Ann said she called and told you of my departure. With all the violence down there I know you have been worrying. Huntley-Brinkley do not exaggerate a bit; it is terrible. Incidentally, I tried to get on Huntley-Brinkley but it seems that a lot of other ministers had the same idea. I did manage to smile for ABC and CBS filmed my back, briefly. I shook hands with Martin and talked with Jim Farmer.

Having never been south I didn't know what to expect. Maybe you wonder why I even went. Let me try to explain. Of course you know I've always been interested in the Negro cause. Again and again I've asked myself what can I do for the Negro? What can I give? But I've never found the answer, not until this week. It's hard to know really what to do. Oh, I preach a race-relations sermon once a year. And I contribute to the NAACP. Last fall Mr. Williams, a Negro, asked me to sign a petition to the school board. It seems they wanted to redistrict the schools. It seemed like a good idea so I signed. Mr. Simpson, you met him last summer, who is a session member and president of the school board, was very upset because I signed. I guess it was not exactly the right time. I called Mr. Williams and he was very understanding. Mr. Williams is the only Negro I know in town and he's a fine man--works for RCA. He understood about Mr. Simpson.

Well, like I said I didn't know what I could do for the Negro cause. When word came from Selma I was shocked that such things could happen in this country. Late Sunday evening Rev. Carlson phoned and asked if I was interested in going to Selma to march or as he put it, to take a stand against injustice. At first it sounded out of the question. But he explained that Martin had sent out a call to ministers from all over the country to come and join him. I realized it would be dangerous and costly. I realized it would take two or three days from an already busy week. But then and there, when Carlson said ten other ministers from town were going, I realized I too had to go. This is what I'd been looking for, a chance to take a stand. I could not let those Negroes in Selma down.

So I went. Knapsack, sleeping bag and all. There were reporters and

photographers at the airport as we left. It felt good to be going. I was scared, I'll admit. Sheriff Jim Clark and his men looked big even on our 10" Sony portable. But you know, as the plane lifted off the runway all the fear disappeared. We were about to take part in a great demonstration of Christian concern.

I don't have to relate what happened in Selma. Jim Clark is a terrible man--he will never move an inch. I know. I saw the hate in his eyes. We stayed with some nice Negroes right in Selma. I'll have to admit that their food didn't sit too well with me--much too greasy for my ulcer. They didn't talk much either. We explained how shocked we were about Selma and mentioned that this could never happen in the North. They asked about some James Powell incident in New York. We assumed they were referring to the incident which sparked the riots. But we couldn't remember for sure. They also asked about the late Malcolm X and Galamison. We quickly explained they were irresponsible and not typical. I told them about Mr. Williams who works for RCA.

On our way home we stopped in Washington to picket the White House. Believe it or not I hadn't been to Washington since my senior class at Wilson High went. It was in Washington that news came of Rev. Reeb's death. No words can convey our outrage over this tragic death. Many of us wept when the news came. Someone compared him to that Powell boy and Edgar Evers and someone named Emmitt Hill or Till.

Our flight from Washington was over almost before we took off. Ann and the kids were waiting at the airport. Johnny was clutching a two day old newspaper which ran an article, plus pictures, on those of us who went. A group from the church was there and they presented me with a check to cover the cost of the plane ticket. Ann wasn't too happy to learn that the rain ruined my best hat and my trousers had been torn kneeling in the street. I told her that was such a small price to pay and besides since the check was for a first class ticket and I had flown economy we almost came out in the black.

It was good to be home. The phone kept ringing. But for a change the calls were welcome. Many wanted to personally welcome me back. Mr. Simpson called and congratulated me for taking a stand. He said the church needed more ministers like me who were willing to do the same. I invited the Simpsons for dinner tomorrow. Ann wasn't too happy on such short notice but she'll do her usual terrific job. Mr. Williams also called. He didn't mention it but I'm sure he was pleased that I finally did something for his people. He wanted me to attend a meeting Monday evening to discuss the housing problem here in town. I personally wasn't aware there was a housing problem and explained that my trip to Selma, which lasted two days, made it necessary to decline his invitation. He understood. He always does.

When I hung up Ann suggested I call him back and invite him and his wife for dinner. She thought it might be good for the Simpsons to get to know them. I'm not sure it's exactly the right time for this, and besides, I reminded Ann, they like greasy food and well--you know--my ulcer. It's late. And my sermon for tomorrow needs a few additional touches. Just wanted to let you know that I am safe at home.

Your son,
Ron (Watson)

"Two Letters on Senior Happiness"

March 10

Dear Mr. Howie,

I am eight years old and in the second grade. I live in Care Less, Alabama. My mommie and daddy are glad that someone like you is so happy. 'Cause we are not so happy. 'Cause we are not white or liked.

Thank you, good luck,
Ellie P.
Care Less, Alabama

* * * * *

Sunday

Dear Howard F.,

You should think again before you confess how happy you are. 'Cause you shouldn't be. I am eleven years old and I am not happy--cause there is so much wrong, even in your church, and I am only happy if I don't look at anyone but me.

My daddy is a man. I am glad when he is young and angry at selfish things. He is not scared of being angry and tense when he has to be and thinks it's right.

But my friends say it's not so good 'cause it's a risk to my daddy and his friends to get mad at wrong things. I guess it's good that at least you are happy.

Yours truly,
Johnny R.
Tenseville.

(Editor's note: "Two Letters on Senior Happiness" have been written in response to Howard Friend's "Happiness is Being a Seminary Senior," which appeared in the March 12 issue of VIEWPOINT.)

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THE SEARCH FOR OBSCENITY

by Richard Elliott

One of the problems that continues to plague people is the problem of obscenity. It is of particular concern for the pastor who finds himself, not only in the role of shepherd of the flock, but, from outside of his congregation, as an "outstanding moral figure," plum for picking by all kinds of "ban-the-book" and "ban-the-film" groups. A conflict arises since the pastor generally has some education, some ability at literary criticism, and realizes that all of the material earmarked for suppression is not as bad as many of these groups believe, and indeed, may have some value even though rather salty language and lengthy descriptive scenes of a dubious nature are included. So the question, again and again, is: "What is

obscene? What is pornographic? What is a fair basis on which to suppress a movie, book, or magazine?"

The most recent attempt at dealing relevantly with the problem has been an article by Howard Moody entitled, "Toward a New Definition of Obscenity," which appeared in the January 25th edition of Christianity and Crisis. Noting the ambiguities and inadequacies of any present legal attempts to deal with this matter, Moody presses for a new definition. "Vulgar and bawdy language," he maintains, "may well be objected to on the basis of aesthetics and social manners, but it is hardly justifiable to make a moral or theological case against raw language as the Church has tended to do...From a theological or ethical perspective, 'dirty words' are a terribly inadequate base from which to write a definition of obscenity." Likewise, "...we do not do justice to the Christian perspective upon human evil and immorality if we see sex as the dominant and determinative factor in the judgment of what is obscene."

What Moody is pressing for is a definition of obscenity based on the dehumanising aspects of our contemporary culture. "Should we not as Christians raise a new standard of 'obscenity' not obsessed with sex and vulgar language, but defined rather as that material which has as its dominant theme and purpose the debasement and depreciation of human beings--their worth and dignity...The dirtiest word in the English language is not 'f---' or 's---' in the mouth of some tragic shaman, but the word 'NIGGER' from the sneering lips of a Bull Connor...(The prize obscene film might be a three-minute documentary of a fully clothed man, twitching and writhing as the shock of electricity applied by our official burns through his body.)

These points, which are made in the article, are very good. As guidelines to Christians, in giving them a vantage point from which to approach popular literature, they are certainly correct. But they do not become much more than "points." The essential problem of societal obscenity still remains largely untouched. For one thing, the article is written by an educated person in at least somewhat academic terms. The problem arises in that the aesthetic or dramatic value of a debated motion picture can seldom, if ever, be appreciated by the children whose parents do not care what movies they view, but simply want the children out of the house. (And far from uncaring parents is the tale of nine-year-olds nightmares by the beaten-to-a-pulp face of Steve McQueen in Baby, the Rain Must Fall--the children went to see The Seven Dwarfs to the Rescue and stayed for the second feature.) And again, such consideration is not likely on the part of the pimply-faced adolescent wheezing over this month's fold-out nude with the staple in her navel.

More important, however, is the fact that Moody seems to argue his point within the negative boundaries set by the previous discussions of his subject. The question generally seems to be: "Can we use word 'a' in book 'b'...and if so, can we use it twice, fifteen, twenty times...and in this context?" "Can this month's Rogue girl appear with a three-inch wide bikini bottom...or will we have to widen it..and if it is allowable will two-and-a-half inches get past the censors?"

May we not request that our literature give us something positively?

May we not expect our motion pictures to contribute to our lives? Give or contribute what? Well, contribute toward an understanding or appreciation of man or of life. This approach seems saner for it would enable us to ask "Does word 'x' or scene 'y' contribute to the writer's purpose in a way impossible by its exclusion?" We would, likewise, not be in the impossible situation of trying to determine whether physical exposure in a particular movie segment was legal, but whether such exposure was necessary to the point the movie was trying to convey.

This should not have the effect of making our popular arts academic; stifling the aspect of humour in these mediums. In fact, it should free humour. Sex, in its context, is fun. And it seems to me that if the sexuality of the 1960's, with its emphasis on "frankness" and "non-repression has done anything, it is to rob sex of all elements of fun and make it serious, joyless, and boring. All but gone from contemporary drama is the gay bawdiness of a Falstaff. The last similar individual to appear was Tom Jones who was condemned by most of the same organizations and individuals that back grade-B Hollywood productions of adolescent sexuality because of the petty moralisms tacked on the end.

I don't think that my approach will solve the problem of obscenity. But as the clergy is, and will be, involved in this problem, it is the most help that I can find. Would anyone care to debate this in VIEWPOINT with me?

* * * * *

PRINCETON: MEET YALE

Nine members of the undergraduate student body traveled to Yale Divinity School two weeks ago for a short weekend of academic discussion with the Presbyterians there. This meeting was arranged by invitation from YDS, and gave students from the two schools an opportunity to become acquainted and to present and discuss papers on theological topics. Ken Ralph opened the meeting Friday evening (March 12), after a potluck supper, with a paper exploring the place and purpose of confessional statements in the church. A Yale student then launched the general discussion with a critique of Ken's remarks. A similar format was followed in the other two sessions Saturday morning, during which Yale papers were read and criticized by Princeton students Norm Myer and Woody Carlson. The discussions in each of these meetings were stimulating, and the Yale hospitality and friendship made the whole experience delightful. Doug Sprenkle has noted his reaction to the event:

Greener Grass in Princeton

A common malady among Princeton Seminary students is a marked sense of institutional inferiority, when we gaze upon the seemingly greener pastures of the other "Ivy League" establishments. One reason for this, perhaps, is the (let's face it) fact that we are not a part of Princeton University, in

spite of the decals on some of our cars. Then, too, the essentially conservative tradition of the school, while producing much sound scholarship, has not been conducive to the production of works which "rock the theological world." Hence, dilettantes are seldom heard tossing out the names of our professors at cocktail parties; and this probably bothers us more than we are willing to admit. Finally, we feel that our denominational leaning forces us to accept a less august student body.

My cynical middler mentality was pleasantly mollified by the exchange at the Yale Divinity School. The Princeton men more than held their own in the discussions. Our faculty was known and well-respected by Yale's student body. Then, too, our curriculum and examination system, for all its creakiness and desperate need of lubrication, seemed to have given our men a much more well rounded picture of the theological corpus.

To some I am sure this sounds like an unnecessary bit of institutional chauvinism. Yet, if we are honest with ourselves, I think that we will find that the morale of our seminary is not good in many quarters. Many of us, I feel, would greatly benefit by a comparative experience such as I was privileged to have at Yale. The result, I am confident, would be to show that there is greener grass in Princeton.

* * * * *

"The Way"

Christ gave me a thought last night
which thought did then a spark ign'I'te,
and suddenly a wind began
and that small spark it chose to fan
into a raging fire of pride.
"Deliver, Lord, I cried and cried!
So God revived His Law again
to deal my liver blows of pain,
my pride to strike, my knees to bend,
my self straight to the floor to send,
and on the mat I counted ten
and knew the Law had won again.
But Christ came then and healed my wounds,
and said in quiet, soothing tones
that in the future twould be wise
to let Him come and drown the 'I's.
Oh Lord, I wait and humbly pray
soon consummate this treacherous way
when I and Thee and Christ art one
and daily risk of death is done.

Walter Clark

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VIEWPOINT

Vol. 2 No. 10

April 23, 1965

CONTENTS

VIEWPOINT returns after the Easter recess with a wide range of viewpoints expressed on several contemporary issues. Al Reutter shares "A Reaction" to the recent appearance on campus of James Shabazz, with special attention to the message the Black Nationalist movement may have for those of us in the Church. The continuing impact of the current civil rights struggle, particularly as epitomized in the march last month from Selma to Montgomery, is also discussed in two articles by Deane Tucker and James Laurie, who took part in the march, and wish to share their reflections with the Seminary community. A somewhat different perspective is found in the Rev. Dr. Robert Strong's letter, who writes as a Presbyterian minister from the city of Montgomery. His remarks were penned in response to a letter of Fred Hershey, a third participant in the march.

Chris Bornhauser shares his thoughts on the "bequest" of Dietrich Bonhoeffer to theological students. His timely reflections are of special significance because of the twentieth anniversary of Bonhoeffer's tragic death during this month. A closing article by Marlynn May, currently Danforth intern at the University of Southern California, explores the value of an internship, under the provocative title, "The Confessions of a Parasite."

The Editors

A REACTION

by Alan Reutter

When a man like James Shabazz, leader of the Black Nationalist Mosque in Harlem, visits campus there are bound to be some strong reactions. The following is a list of selected reactions, overheard:

- His view of history is one-sided.
- He is nothing more than a religious fanatic with a fundamentalist mentality.
- His "Land Mass Theory" is naive and obviously just a tool to support the Black Nationalist movement back to Africa.
- His criticism of Christianity as the major force behind the enslavement of his people was exaggerated. He said nothing about the non-Christian peoples that profited from the slave trade industry.
- His accusation that the priestly class of the early church distorted the true meaning of Christianity is unfounded. He has obviously missed the whole point of Christianity.
- His understanding of Islam is superficial, and etc.

It is not my purpose in writing this to criticize Mr. Shabazz or even to criticize the above reactions which are insights others shared with me and which for the most part are logically sound. Rather I am concerned with what we as a Christian community might not have heard when Mr. Shabazz spoke. It is true that in a relatively isolated academic community like ours it is difficult to hear an outsider in terms other than what we think in daily. So it is understandable that we should be concerned that Mr. Shabazz be informed of the fuller dimensions of history, religion and Christianity. But I am not sure this justifies our not hearing the deeper complaint his people have with us. I am not sure there is any justification for our not hearing the pain, covered by sophisticated language, that was expressed in the first 45 minutes of his presentation, i.e., the history of slavery from his point of view. I find it difficult to criticize a man's one-sided view of history especially when he has lived on one side of life, a side most of us had never heard of before he came. I find it difficult to criticize a man for his distorted views of Christianity when he is a descendent of people dehumanized by men who used Christianity and when he is the embodied result of life lived under the oppression of a society that calls itself Christian.

The point is that for him and those he represents Christianity has failed; it was used as a tool of a warped mentality. Can it be any surprise that in wanting freedom from the oppressor he wants freedom from the oppressor's tool. So we don't throw Christianity back in his face and expect him to see it from our point of view. (In the light of this I think we can be deeply thankful that in spite of this shameful mark on the Church's past God has graciously raised up such men as Martin Luther King who are finding in the Faith the source of motivation and direction to free a people.) The point is that his one-sided view of history was not fostered in an academic environment, like ours is being done. His one-sided view of history is the record of a people for the last four hundred years and is even yet a description of the way many live or at least think and feel; try to tell an average resident of

Harlem it isn't so.

As far as Mr. Shabazz's religion is concerned I think we are wasting our breath trying to discredit him. He is a religious man but the fuel that feeds his passion is not the Islam religion. His passion is racial justice; the fuel that feeds that passion is racial injustice. The Islam religion is for him a reaction to Christianity and a vehicle for conveying his goal. The choice of the vehicle could as easily have been Communism or Buddhism if either had given evidence of concern for the elevation and humanization of his people. His description of the way dehumanization took place under slavery was new to most of us and so difficult to comprehend, even imagine. His people embody the results of that dehumanization and still continue to live in many places in this country in its after effects. He has every reason for being outraged that we would not know this history, that we would cast it off as a thing of the past which stopped when slavery did. Ignorance and apathy at this point are not only good reasons for protest and outrage, but I think must even admit to having caused the defiance that Mr. Shabazz feels.

I have but one plea to make in this article but I make it passionately. Take seriously the history, past and present, of a people that we as students of the other side of history have been prevented from seeing. Read a couple of books on the history of slavery and some biographies of Negro leaders. Read not to get intellectually competent but to become emotionally involved, to feel the spirit of a people long oppressed slowly emerging. Put the present civil rights struggle into the context of the last 400 years and sense the urgency of the time and the momentum of the movement. And just so the study won't be entirely academic take a trip, for your own sake, into a northern ghetto like Harlem and feel the discontent. If you can afford it travel south; do it for your own sake because you probably will not help the cause that much. At least keep abreast of the happenings there. Let's try to replace some of our one-sided, vacuum-packed opinions with some open minded listening and some constructive concern. And yes be thankful that men like James Shabazz are honest enough and courageous enough to be prophets of an angry God.

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THE COST OF FREEDOM IS GOING UP

by James R. Laurie

For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth.

--Ephesians 1: 9-10

Besides this you know what hour it is, how it is full time now for you to wake from sleep.... The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light.

--Romans 13: 11-12

He answered them, "When it is evening, you say, 'it will be fair weather, for the sky is red.' And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times...."

--Matthew 16: 2-3

In the last month, nineteen members of the Princeton Seminary community have taken part in voter registration demonstrations in Alabama. For those who went, it was an experience with timeless consequences, which broadened their understanding of the signs of the times and deepened their commitment to the uniting of men, according to the purpose of God as set forth in Christ. Many who did not go to Alabama have found their concrete affirmation of faith channeled into other areas of conflict. But for those who are still observers in the present revolution, the memory of Selma has faded into the welcome dusk of the past, and with it fades the questions of why and how and where one makes his faith known in relation to this particular struggle.

From the lips of the marchers in Selma came the cry "The Cost of Freedom is Going Up." But how does one pay the price which men have set on freedom? How does one buy his own freedom or that of others? Can the two be purchased separately or is it a package deal--an all or nothing proposition? What is the cost of freedom for the American Negro, for the Alabama red-neck, for the member of the Princeton Seminary community? Where does one make payment...and to whom...and how? Nineteen members of this community found part of their answer in participating in the demonstrations. Where is your place?

The opportunities are many and varied; they expand and develop as someone searches for his own particular calling. There are summer projects like the Student Inter-racial Ministry, and the Delta Project. There are field work positions open in urban and suburban areas which are struggling in the midst of the racial crisis. The Princeton Association for Human Rights, the Princeton Freedom Center, and the tutorial project are all in need of people who are willing to give of their time and of themselves.

The cost of freedom is going up. Do you have a part in its consummation?

* * * * *

OBSERVATIONS ON MONTGOMERY

by Deane Tucker

The most heartening aspect was the growing number of "in-between" persons who were involved. For the first time in my experience, a gathering for Civil Rights purposes was dominated by the middle class people who make up the majority of the people of our nation, rather than ministers, students, and avowed intellectuals. Second, the tremendous response to Dr. King's call for marchers, most of whom were from outside

Alabama, clearly showed the determination of people to eliminate the "local problem" concept. This was a primary reason for going--to show that state lines are no longer usable--that a person's neighbor includes anyone, anywhere. And to those who would ask, "Why don't you stay home and take care of your own problems first," I would say that the great majority of persons I met on the march had marched in their own cities and states before and will again.

Finally, going to Montgomery gives one a terrifying sense of entering a foreign country, but still one visit does not an expert make. As a Christian, I do not sit in judgment on Alabama. I went and came back with the same feeling--that there is discrimination in Alabama, that a concerted effort is being made to overcome it, and that this effort deserved my support. That's all, and if you disagree with me or my methods, feel free.

* * * * *

(Editor's note--The following letter is from the Rev. Dr. Robert Strong, a Presbyterian pastor in Montgomery, Alabama. It is addressed to Fred E. Hershey, Reference Librarian of the Seminary and one of the Princeton participants in the historic march in that city. The church where Dr. Strong is pastor has recently turned away would-be Negro worshippers. Four other Montgomery congregations, one a Presbyterian (U.S.), have admitted Negroes to services.)

Dear Mr. Hershey:

Your letter interested me very much and was a courtesy you did not owe me but which I appreciate. In making comment on your justification for participating in the civil rights movement I should say first of all that I am myself a northerner. I was born in Chicago and lived there through high school years. My collegiate and some of my post-graduate work was done in California. My first pastorate was near Philadelphia and extended over a period of more than sixteen years. For ten years I was the minister of First Presbyterian Church, Augusta, Georgia, and I have been at my present post five and a half years. It should be easy to believe me when I say I do not have any prejudice about skin color.

Let me assure you that you have not made my ministry more difficult by your participation in the demonstration of last week. It is true that you and other ministers who took part have embarrassed with a great many of our friends the cause of the church, as they deeply resent the participation of ministers in an effort which they think is essentially lawless. The saving fact is that our church people are so thoroughly devoted to their churches that they are not permitting the behavior of some ministers and church groups to alienate them from their own ministers and churches.

Your letter, I am fully aware, did not invite reply explicitly, but I am offering detailed comment anyway. Now I should like to make a few observations about what you call your ministry in the civil rights movement. I am glad that you feel that you may enter upon only a "qualified participation;" I could wish that you expressed it so for other

reasons that those you have given.* I should think that you would feel that your great and pressing business as a minister is to preach the Gospel of salvation and seek to bring on in the Christian life those who have believed it. Instead you point out the tendency to idolatry in the civil rights movement. You might also have spoken of the religious hypocrisy of the main leaders of the movement. Did you not see the interview with Martin Luther King which appeared in the National Observer? King went on record as not believing the doctrines of the virgin birth of Christ, the deity of Christ, the substitutionary atonement of Christ, the literal resurrection of Christ, and other cardinal points. Is it not clear that having taken Baptist vows he is now a ministerial hypocrite? He is plainly using the churches in the interest of a sociological movement. His numerous communist connections and his membership in many front groups make him in still another way an unworthy and unsafe leader. Many involved in the march and the Selma and Montgomery demonstrations were observed in illicit behavior--I say no more than this, for you understand my meaning. The Selma demonstrations and the march outraged some of the participants who had come from the north and led to their unexpectedly hasty return. Surely you have seen their reports of what was going on and what had so disgusted these particular religious leaders.

The Selma demonstrations and the march and rally were a calculated effort to enlist the negro community of Alabama in the King movement. The civil rights bill of 1964 has been with remarkable grace received in Alabama as in other southern states. Registration was proceeding in Selma, and a Federal court order had stripped from the registrars the use of the involved questionnaire that was threatening to cripple the new provisions. No elections are to be held for more than a year? Why all of this turmoil? The shout about voting was a subterfuge. The civil rights movement must induce commotion, or it will move more slowly than its leaders can afford; their leadership would come under fire from the rising radical groups, like CORE and SNCC. What more evidence do you need of the unworthiness of King than his announced intention to introduce the weapon of the total economic boycott of Alabama? How absolutely immoral!

I am just as ready as you are to deplore and lament the violent response on the part of some southerners. My preaching is often directed to this situation and finds me publicly grieving over crime and official stupidity, urging upon the people the duty of orderliness and of refusal to hate those whom they cannot but resent, calling them to remember that they are Americans and must take continuing pride in their national heritage, reminding them of the duty the Christian has to love (that is, hold and exercise good will toward) all men and render to all of them fair treatment. The murders of James Reeb and Mrs. Liuzzo were dreadful and shocked and horrified no one more than the Christian southerner. That the handling of the march was left to a mere major of state troopers was a dreadful blunder, and the television portrayal of the breaking up of the march when it had reached the end of the Pettus Bridge was simply

* (Editor's note--Mr. Hershey feels that his words, "qualified participation," themselves require qualification which space does not permit in this issue. He considers the words in this context to represent a considerably more socially conservative position than they did in his original letter to Dr. Strong.)

appalling. These inflammatory events threw the whole story out of focus. Likely the national image of Alabama will never be restored to a condition of respect. So again for the follies of the few the many will have to suffer. The news media have a proper blame to bear. Just imagine national television releasing Mr. Liuzzo on camera saying that he holds Governor Wallace one hundred per cent responsible for the death of his wife. This was totally outrageous and all too typical of the way the media have treated the south. The reporting and the news handling have been irresponsible in the extreme. Certainly Governor Wallace blundered in not exercising the most careful supervision of the handling of the first march. He should never have left it up to Al Lingo. He was as dismayed as any of us when he saw the TV report. He is blamed for the Bull Connors and the Major Clouds and the Al Lingos. Of course, that is the way it is in the military. When your subordinates fail, you must accept the responsibility. The burden of blame heaped upon Governor Wallace, however, has lost all justification in reason. As an observer I would say that Governor Wallace has resisted the new ways with all his might but in the context of legal not violent action. When the law has been passed, when the court has decreed, Wallace and the vast majority of Alabamians have bowed.

I must also take some exception to your paragraph about Calvin's Geneva and the "refusal to limit God's sovereignty to matters narrowly spiritual." Reformed Geneva is the splendid illustration of the way the spiritual and the temporal should meet. The preaching of the Gospel made transformed men who as citizens transformed the laws and mores of their community. Church courts would be well advised to follow the Confession of Faith in its judgment concerning their participation in secular affairs. The trouble so often is that good men disagree and as often as not evenly divide on issues. Pronouncements all too often become a source of irritation. Ministers are notoriously subject to being deceived. For the best of apparent reasons they can involve themselves in social matters and fall into compromising associations. This area of discussion is tremendously difficult and most involved, I know. I content myself with saying that as I view the national scene I regard actions like yours as essentially well intentioned but poorly judged and not helpful to the work of Christ and His Church. I hope you will deem this paragraph as written in kindness and without passion.

Let me also bring in a comment about the frequently made accusation that eleven o'clock Sunday morning is the most segregated hour in America. It was not the former way down here to have separate worship of negroes and whites. It came about on the negro insistence. He would have his own churches and worship in his own way. The present resistance to his attendance at the so-called white churches is based on the unwillingness to see the church made a sociological arena. The negro comes to funerals and weddings in the white churches and would be quietly welcomed at public worship too but for the tension that has arisen since 1954. When I was in Augusta, every now and then a negro worshipper appeared, drawn to the service by his having heard me on the radio. Nothing was made of it and nothing was thought of it. We have fallen on unnatural times. A cleavage between the races has developed that will be long in being bridged. As in physics so in psychology, to every action there is an equal and opposite reaction. The south, of course, is unable to react

to Federal pressure. It can only yield, but it is doing so and will do so slowly and reluctantly. This should be easy to understand.

Robert Strong
Trinity Presbyterian Church
Montgomery, Alabama

* * * * *

April 5, 1965

Dear friends:

This evening I wanted to make an announcement during dinner time. But I learned that as a consequence of too much spontaneity on the part of the student body it has been decided that all the announcements have to be written out and approved. Fortunately though, what I wanted to say is not overly dependent upon the date of this day, although it was this 5th of April which reminded me of something I wanted to share with you. It's not likely to be outdated by the time this letter will reach you.

Precisely twenty years ago, on the 5th of April, 1945, Dietrich Bonhoeffer was killed by the Nazis. At a time when there were only a few gallons of gasoline left to wage a hopeless war the Nazi regime still had hundreds of gallons of gasoline to transport some carefully guarded key figures of the opposition against Hitler way down to South Germany. Only as the SS troupers got aware that they couldn't guarantee any more security for their prisoners they pulled them out on the street and shot them. Among those killed was Dietrich Bonhoeffer.

For the last days until this very hour I was pondering about the question: How are we as theological students going to administer the bequest of this theologian? It is obvious that we cannot do it by naming streets, buildings, or foundations after him; nor by admiring his personality and the boldness of his martyrdom; nor by quoting him page- and paragraph-wise. What else then? Bonhoeffer's life and theology show us two very simple-sounding but very basic things (and I do not think I oversimplify with this):

BONHOEFFER LIVES WITH THE BIBLE--Not only with the gospel of John like some contemporaries do. Neither only with the letters of Paul. He carefully meditates all parts of the scripture and his theology is a living testimony of the manifoldness of the word of God. In his "Letters and Papers" (p. 149), Bonhoeffer honestly confesses to go through a spell "of finding it difficult to read the Bible" (literally: "weeks in which I read the Bible not very often.") But it doesn't take long "before I return to it again with renewed zest." That means: he is never so far "at the frontiers" (!) to give up his own private and careful Bible study, or to only quote some favorite scripture passages of his, or to take the scripture reading in the worship service as "absolution" from exploring the scripture on his own.

Dear friends, one part of the bequest of Dietrich Bonhoeffer lies in this: that he shows us unequivocally where the roots of a good theology

are: in continually being "all ear" for the word of God. This basic orientation is particularly helpful in times when the church conforms itself to the world in creating and maintaining a constant pressure of time.

BONHOEFFER LIVES WITH THE WORLD--Not only with the churchy people of the society like some contemporaries do. Here also Bonhoeffer's great gift was: to listen. He was not only "all ears for the word of God, he was "all ears" for the world also. And in being both he discovers the tremendous need for a communication of the Christian faith to those who are outside the church, to whom the traditional articles of faith, the vocabulary of the theologians and the structure of the congregations are foreign and inaccessible. He knows that neither speech classes nor a new "sermon technique," neither a liturgical revival nor speaking in tongues is a solution to the problem which presents itself to those who have to preach the gospel. He sees clearly that only the awareness of the almost complete anti-metaphysical tendency of our century and the suffering under the personal inability of interpreting the Christian message to modern man brings us down to the level on which we have to start our radical theological re-thinking.

Dear friends, this is the other part of Dietrich Bonhoeffer's bequest: that he shows us unequivocally where the core of all our theological work is bound to be and where we have to invest all our strengths. This basic orientation is particularly helpful in times when the church is flying away from the crucial problem into all sorts of "involvements."

If we consider these two points with which the life and the theology of Bonhoeffer confronts us over and over again we will get the strengths, find the support and live under the promises of the ONE for whom this great theologian lived and died.

Christoph Bornhauser

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THE CONFESSIONS OF A PARASITE

In II Corinthians 5:19, Paul confronts us with these choice words of wisdom--"And all this is from God, who has reconciled us to Himself through Christ, and has appointed us ministers of this reconciliation, to tell how in Christ God was reconciling the world to Himself,...and how He has deposited with us the message of this reconciliation." Indeed, the point at which Christ most became God was at the point where he most became man--in the total giving of himself on the Cross. Herein lies the heart of the Gospel for any who feel the desire to be in the vanguard of the Church.

But sadly enough there are too few professional churchmen today that understand the meaning of this, or at least that manifest that they have an understanding. More specifically, there are too many of us in seminary who fail to understand the relevancy of the Gospel to the twentieth century world, and we begin to become enamoured with the naive, happy, peaceful provincialism which surrounds us in the seminary. It is with deepest regret that I can speak of this personally, for it was not until I left the community of the seminary that I began to sense the heart of Paul's message and to "engage"

myself. It was as though I had been living in a "never, never" world that made it easier for me to dodge the issues of life than to face them. In the seminary it is all too easy to lose touch with the society in which we live and become self-satisfied with ourselves. The seminary subtly affords a refuge made society of its own in which it becomes increasingly harder to pray, increasingly harder to come to grips with a sensitive Christian commitment and increasingly harder to grasp the fullest possible impact of being "in the world."

Upon departure of the "ivory tower," I began to distill a theology of my own which had meaning to it. I had been literally living off what someone else had given me in the classroom and, consequently, that is about how much meaning it had for me. My understanding of the Bible, of Christ and his involvement in society and of the Church began to take on a new meaning--a new meaning which meant a giving of self as a person, meeting other persons as persons and accepting them for what they are. This has become particularly evident to me in my relationship with the university student and my conversations with him about his frustrations and the ambivalences which confront him daily. Just recently I had three students seeking an answer to the question, "Why do so many college students drop away from the Church when they get to school?" It may be that I could give them no generalized answer, but the more I observe the organized church at work and the more I have conversation with students who have had some connection with the church previous to college, the more I am convinced that a great deal of the blame can be laid upon the organized church and its erroneous understanding of itself which it naively conveys to its young people. We have to stop using the church as a shelter and start using it as dispersal center.

It was after I left the "world of God" that I began to have a more mature understanding of what or who God is. I was confronted with what had been a false god, a god who fit my own world, a god who, if I were honest with myself, was not real, but an object outside looking on. Consequently, my faith has taken on new dimensions, broadened and the undergirding has become more firmly planted. No longer does faith rest upon a book, a church, but upon a God who has escaped the realm of the penultimate. To me this means then that no longer must we clutch to death the beloved (and bludgeoned) idea that we must take God into the world for all those poor slobs who are not as fortunate as we, but rather we must understand that God is present and at work in all places in the world and it is the duty of we who call ourselves God's chosen people to move outside our own community discerning where God is at work and then help others to see this. D.T. Niles has put it beautifully: "I am just one beggar showing another beggar where to find food."

If you are still with me, let me put it succinctly--think seriously about an internship, or for those graduating, think long and hard about your role as a minister in the Church of Jesus Christ. If we will admit it, a great majority of us too easily become disengaged during our seminary years. This condition is hard to shake off and can easily carry over after graduation, allowing us to aid and abet the ill-conceived theology that we find floating around today about what the Church is and what proclaiming the Christian gospel is all about. In a recent article in the National Observer (March 1) entitled "Divinity Schools, in a Ferment...", Martin Marty was quoted as saying 'What we need to do more of is to combine the rigorous intellectual pursuit of knowledge with the get-your-hands-dirty-in-the-city approach.' Think on these things!!

Marlynn L. May

VIEWPOINT

Vol. 2 No. 11

April 30, 1965

Studies about the American campus show that most students graduate from school with the same basic system of values with which they entered. Changes emerge only at the edge of a student's character, affecting the application not the core of his values. The same studies show that teaching and teachers have little effect on character and commitments. Teachers seem unable to touch the nerve centers of a student's values. They may throw a bomb into his belief-system, but there is something in the present social-educational climate that curtains them off from the inner recesses of the student's character and value system.

Where changes and growth do occur they are caused by the influence of one student on another. The forces that shape us in Seminary usually come from our peer group, from each other. This, in my judgement, is why student government is important. For the leaders of the campus--and the student council is one group of leaders--will largely determine what kind of influence we have on each other.

I invite us therefore to read the statements of the candidates; to speak to them about the campus life; to support them this Monday; and to add to your ballot a resolve to contribute to those campus dynamics that can keep Princeton a good training ground in Christian character and leadership.

Kenneth F. Ralph
Student Body President

CAMPAIGN STATEMENT

by James L. Carter

In Princeton Seminary the office of President of the Student Council is a unique one. It's uniqueness stems from the very specialized character of the student body which it serves. When compared to the college campus the contrasts become more evident as it is recognized that there the composition is "chiefs and Indians" whereas on the Seminary campus the student body is composed of a collection of "chiefs." The President's office then, as I view it, is one of leadership of leaders.

If it should become my privilege next year to serve the student body, I would direct the Student Council to consider its function as that of a sounding board for the students and faculty alike with the capacity to provide direction to the issues with which they have concern. The Council can then serve the student body as a very available mediator of student opinion to the administration and faculty. I see the Student Council as the campus representative which must attune its antennae to the frequency of the student body before broadcasting a program no one has time or interest to listen to. I refer here largely to the very diversified guest-speaker program which the Committees so extensively influence.

As I look with satisfaction at the direction the present Council has provided, I am persuaded that the attitudes within the student body are much more conducive to community living than they were a year ago. If I were elected to this office I would seek to cultivate this improved atmosphere in which we live and study. An improved alliance between students and professors has been established due to the efforts of many this year. I should hope to build upon this improved attitude of alliance by taking it further than just good rapport for the sake of good rapport. Our purpose should be to bring into flower the potential academic capacity we have previously recognized by becoming candidates for one kind of ministry or another.

I firmly believe that the ever present need to improve rapport between faculty and students could be facilitated by a Committee on Student-Faculty Relations within the Student Council which would request the faculty to elect, not appoint, four representatives to meet with four elected student body representatives who were motivated by a concern to improve rapport between the two. There is an untouched area of informal student-faculty encounters in dormitory rooms or as our guests for lunch in the main dining room. I think the benefits of this attitude of alliance between us and our professors will be many, but most noticeable would be an improved attitude toward our work.

Another area I would like to explore could come under the heading of outreach. There is room for a Princeton Ecumenics Committee which would see as its objective that of more actively witnessing to the very community in which we live. Some contact has been made through the tutorial and human relations groups but the participants are few. It would be possible for next year's Council to explore the idea of organizing several Protestant and Catholic churches and foundations in the support of and sponsorship of

a downtown storefront coffee house. The main objective would be to reach students of the university age, and here the opportunity for Seminary student participation would be unlimited.

The Student Council can provide ideas for Committee guest speakers, ways to improve the academic atmosphere to facilitate us in reaching a full flowering of potential but most importantly, the Council must offer the student body a very sensitive ear with a willingness to provide firm direction to the issues and concerns that will present themselves to us in the coming year.

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CAMPAIGN STATEMENT

by David Wills

The President of the Student Council cannot create those currents of enthusiasm and change which enliven and enrich our campus life. He can only develop and channel those forces which arise spontaneously from the student body as a whole. The basic initiative really rests with us all. Nonetheless, the Council President can, I think, contribute materially to the development of campus life through his choice of which themes and concerns, among those available, he shall stress. I would like to suggest to you the particular things that I would strive to elicit and nurture if I should become your President. First, let me mention five specific areas in which there are now programs that I would work to see continued and developed:

(1) This year's Council has regarded as its primary task the building of a campus-wide sense of pastoral concern and mutual responsibility for one another. Working both personally and through their respective organizations, Council members have sought to undermine the walls of division and the sense of isolation which was all too prevalent on this campus last year. As President, I would appoint a Council willing and able to continue this task, and would myself do all that I could to see that this crucial job is done next year as well if not better than it has this year.

(2) There has in the last year been developing a fine tradition of student-faculty-administration cooperation in the area of curriculum. Committees of both the middler and senior classes have this year participated significantly in the processes of adjusting the new program to the realities of student life. We are fortunate to be at Princeton at a time when the curriculum has been so creatively refashioned, and we are lucky to be able to play at least some part in the ongoing process of revision. As President, working with and through the Academic Commission of the Council, I would work to foster this growing tradition.

(3) Princeton Seminary has a grand and noteworthy tradition of ecumenical concern and world-wide awareness. We do not always sufficiently appreciate this part of our heritage here. As President, I would lend my active support to the Outreach Commission's efforts to stimulate and invigorate a campus-wide concern for the universal church and its mission.

(4) The InterSeminary movement has this year become an increasingly important aspect of our campus life. Through participation in large

conferences and small meetings with students from both Protestant and Roman Catholic seminaries, many students here have found their own perspective both broadened and deepened. As President I would strive to further build up this movement, in part by bringing onemajor InterSeminary Conference to this car

(5) Our campus has historically not lived up to its full responsibilities in the area of social witness. A theological Seminary which would endure the development of the situation in Vietnam during the last three months with as little commotion as we have still has much to learn about the scope of the church's responsibility. As President I would use the powers of my office in cooperation with the Church and Society Committee to further nurture our slowly growing tradition of social concern.

This five point list is not an exhaustive presentation of the areas in which I would work, but they at least serve to suggest the outlines of my own particular interests and concerns.

I would like, in conclusion, to add one further thing. While the list I have just given may not reflect much apparent unity of purpose, there is in my own mind a definite unifying theme--and that is the problem of the authentic Christian life in the contemporary world. Most of us find ourselves in a painful dilemma when we confront this issue. On one side, we have the tradition of (here comes that word) pietism, the tradition from which most of us have come, the tradition against which many of us are also in revolt. On the other side, we have the theological tradition which goes back to Barth, a tradition which says a good deal about justification but little about sanctification--and therefore leaves us puzzled about the meaning of the Christian life. In this situation, the all too prevalent reaction which we make is a meaningless and futile revolt against the past, a deadening of our religious sensibilities and a withering away of the sense of calling that brought us all there. There is too much waiting to be done for us to waste our time here exploring a dead end street. Rather, we must all put our minds more seriously to the task of escaping the "post-pietist-protest" syndrome in some genuinely meaningful way. There is no magic word of solution anywhere, and I am not making any campaign promise of that proportion. All I can say is that as your President I would do everything within the powers of my office to inject into the bloodstream of this campus a new sense of the urgency of our situation and a determination to work our way to a genuinely authentic form of Christian life and witness.

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A PLEA FOR MILK

by Stephen R. Brown

"For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food." --Hebrews 5: 12

As one who is supposed to graduate in June, I find myself thirsting for milk. While what has been fed to me constantly since entering has been that as Protestants we believe in sola Scriptura, I find in reality that upon leaving this has become very difficult to swallow. In short,

I consider myself Biblically illiterate.

The greatest disappointment in my Seminary education is what I consider to be a deemphasis of the Bible. Often I have thought that some kind of double standard is being used within most Protestant seminary education, for I believe that many of the following remarks can be applied to education found in other seminaries as well as this one. On the one hand, there seems to be a presupposition that all of us entering have had some courses or training in the Bible previously. On the other hand, the Bible seems to be so deemphasized that at the end of three years one feels that he scarcely know much more about it than when he started and yet he still is expected to pass fairly thorough Bible examinations. This seems as dubious to me as if a surgeon were to practice surgery without having studied anatomy. Now why are things this way, if, indeed, I have not misrepresented the situation too badly?

I would consider the following three things to be pertinent: (1) the culture out of which we are coming in America today is much less Biblically oriented than it was for faculty and administration; (2) I have not disciplined myself well enough to read and study the Bible regularly; (3) the atmosphere at Seminary is not conducive to Biblical inquiry. Now may I make brief comments on each of the above in order:

(1) It strikes me that those who easily pass the Form and Content Examination of the Bible generally have had some religion courses in college and/or have had some interest in it through their churches and homes. But I think many of us neither have had any religion courses in college nor have been stimulated within our cultural environments to investigate the Bible very thoroughly, if at all.

(2) It is painfully noticeable that I do not discipline myself well enough in Biblical materials, for which I take full blame. But may I ask in passing how many of us have been able to complete our daily Seminary Bible Readings which we began last fall?

(3) It seems to me that most of the time here we stand behind labels or hurl them at other people in order to dodge any real effort at Biblical scholarship. Thus, one person chooses to call another person a "fundy" and immediately a negative connotation arises. But it seems to me that these labels do little to help get at the root of the problem. If we get beyond the labels, I think that we can find exciting and creative Biblical scholarship being achieved by Richardson and Dodd as well as Barth, Cullmann, von Rad, Bultmann, and others. These names in themselves, plus many others, would lead me to believe that Biblical scholarship is not something to be taken as an unexciting and second-rate discipline.

Since I am concerned with the problem of the deemphasis of Biblical scholarship on seminary campuses in general and this one in particular, may I bypass suggestions of what I think can be done culturally and offer the following ones for this specific situation: (1) Upon entering the Seminary in the fall, I would suggest that all Juniors be required to take an examination similar to, if not the same as, the present Form and Content Examination. Those who failed then would take a course in Old Testament and one in New Testament simultaneously for an entire year. Those who passed could opt to bypass these courses or to enroll in them also; (2) Professors should pay closer attention to making assignments that will force us to use Biblical

resources more frequently. The advantages to the above scheme seem to me to be the following: (1)--Moving into the Middler year, the members of any one class would have knowledge of the Bible on a more equal basis than seems to be the case now. (2)--The quality of discussions, papers, and preaching hopefully would improve. Now we discuss, criticize, and preach on the basis of someone else's interpretation of the Biblical material or historical developments. While historical inquiry and interpretations are necessary, it would seem to me that it would be much more fruitful for all concerned if first we investigated and knew something about the original source and then concerned ourselves with interpretations, etc. Again it is the case of the surgeon cutting before first having learned anatomy. (3)--In the long run I think our own ministries of teaching and parish work would improve. (4)--In the future it seems to me that Biblical knowledge is going to be even more and not less important. Dialogue with Roman Catholics and talks on Church union (even on the local level) will depend very much on accurate Biblical knowledge. I could even envision a possible situation arising in which Church union might succeed or fail on the basis of a proper or improper understanding of a word or phrase in the original Greek, such as in a Eucharistic passage.

In summary, I cry out for milk not because the meat and potatoes are not necessary (meaning, namely, the other theological disciplines), but because some of us babes missed out on our early nourishment somewhere along the line and we need it badly. In fact, I think the milk would make the whole meal palatable. May I say three final things: (1) It is indicative of something to me that the Biblical Department itself seems to be crumbling. I have heard that at least three professors in that Department will not be here next year and at least two students are planning to transfer because of this situation! (2) In reply to a question about theological education a couple of years ago when he spoke here, Mr. William Stringfellow said that he would choose to go to a small island, taking with him two sets of books: the Bible and a few commentaries. (3) If no one wants to reply to my "viewpoint" now, it is all right. I may be here in the fall and you can contact me then. As of this writing, the only thing which I foresee as hindering me from graduating in June is that I still must pass the Form and Content Examination and the General Examination in the Biblical Department.

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Dear Sir:

Upon returning home from a Session meeting the other night, I found my wife dissolved in tears. "I'm so frustrated!" she sobbed, "I don't have anybody to talk to." My wife and I love each other very much, and ever since our marriage eight years ago we have tried to carry on a ministry together, as a team. She has encouraged me and helped me when the trials and tribulations of the parish weigh too heavily upon me. But to see her sitting there crying tore me up inside. I knew all too well why she was feeling this way. I share her emotions, but they are almost too deep to articulate. Why is there this breakdown in communication between the minister's family and the rest of the community? I find that I am categorized by my people. I'm the minister. My relationships with the men in town tend to be funnelled through the channels of the role I am to play in the life of the community and in the life of the person I'm trying so

hard to befriend. Admittedly I don't meet people all that well; but being the minister has somehow made the bad worse. My wife and I are at loose ends to know what to do.

I want very much to be an effective pastor in a healthy Protestant denomination. But maybe my difficulties are symptomatic of the fact that the health of Protestantism is not exactly tip-top. That night my wife and I stayed up very late and talked about what was wrong. Our discussion ended in questions rather than conclusions; and we turn now to you frankly for help. Maybe your minds can conjure up a way for us to get out of our dilemma.

Our major question is: can we Protestants ever hope to realize concretely the theological view that there is a priesthood of all believers? Doesn't the very fact of an ecclesiastical structure militate against it? It seems to us that the presence of an "educated clergy" is based upon the presupposition that someone--namely the non-clergy--is uneducated. What with the demands of our technological and specialized society my members are doomed to stay relatively uninformed. I believe we should work for the ideal of a priesthood of all believers; and ironically, I believe even more that we should sustain these things which are keeping us from it.

These are some things, however, that I do not believe in or wish to sustain, but with which I must live. Not only is there a verbal gap between myself and congregation, but there is also a distinct social gap. They are used to the fast moving social set found in the suburbs these days. I never lived that way. Back at seminary, one or two times, I was involved in parties where we kind of hoped that God closed his eyes for an evening while we got drunk. We looked like college freshmen on their first flirt with independence. This was not the life for me, and I have never tried it since. I never dated much until I met my wife middler year at seminary. In other words, I have always been a 'good boy,' living I guess in the pietistic tradition. I thought my congregation would like this. They do respect me for it, but I have no 'buddies.' Deeper however is the wound inflicted upon me by the realization that my congregation is getting their piety vicariously from me, while they themselves are going about their usual irresponsible way of life. I now know, too, that my example scares them. It is so contrary to their way of living, I am so good, that they think it would be impossible to change, and they just give up. We have a big church, yet the entire social and ethical image of it seems to be embodied in my life. When it was heard that the church was involved in the racial situation, I was asked if I were planning to go to Selma; none of the parishioners ever thought of going.

Do you think that the ill health of our church is somehow caused by the fact that the layman's impulse to moral laxity is given rationalization by the fact that the people coming out of our seminaries often tend to be latently if not blatantly 'holier than thou?' Do we think that we are a little bit closer to God because we have been to seminary? Many of my members have voiced the opinion that those from our town who are entering seminary seem that way. Do you current seminarians feel a bit more confident of your election when you see a University student dead drunk on Prospect Street, cavorting about with an equally inebriated Vassar co-ed??

Why did Thielicke have to write a book telling seminarians to talk the talk of the marketplace? Is it because we use our jargon as a social crutch, because we don't know the language of the market place, or because our holy estate might be lowered if we were to do so? Has the division between koinonia and secular world become congruent? the division between a clergy man whose identity would be threatened if he were to engage in some secular bit of naughtiness and a laity which has never heard the word koinonia mentioned? When we look down our noses at a minister who is at home in the market place perhaps we are committing a grave sin...not because that minister is right he may be very wrong. But because our pietistic snobbery confuses the layman, separates us from him, and jeopardizes the chance of his ever assuming the responsibility for his own life.

I write to Viewpoint not only to ask advice, but also to try to stimulate discussion, and inject the warning that unless you somehow witness in such a way that your congregation will be compelled to accept the challenge of belonging to a tradition in which every man is a priest, you may find that your ministry is in vain, while your homelife is filled with frustrating introspection and running mascara.

Sincerely,
Fred Strated

P.S. This is a case study written by a middler.

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(Editor's Note: The following letter is the second in a series of communications from the Social Ethics Class of Tokyo Union Theological Seminary, written in response to a letter from the Political Ethics Class here. It has been excerpted in order to present an Asian view of the situation in Vietnam. Replies that might be forwarded to Tokyo are welcomed.)

The Political Ethics Class
Princeton Theological Seminary
Princeton, New Jersey

Dear Sirs:

In this letter we would like to talk about the South Vietnam problem which has attracted world's attention. The affairs which we are informed of by every day's news seems to us hopeless. We imagine it is the same in your country too. We as a member of Asian countries cannot help regretting them. There are, of course, many complex historical and political backgrounds. However, we as Asians are very sorry to have to criticize the foreign policy of your government. The disorder of South Vietnam is the result of your mistaken foreign policy for a long time and we think there should be no more force action. This is, to be sure, a complicated problem. But we believe that as Christians we should struggle to find a peaceful settlement. Recently Mr. James Reston wrote in the New York Times under the title of "What are American Aims in Vietnam?" as follows:

- (1) To help the South Vietnamese Government help itself.
- (2) To defend the "vital security interests" of the United States.

- (3) To stop the Communist infiltration below the 17th Parallel.
- (4) To prevent the conquest of all of Southeast Asia from Chinese Communist domination.

- (5) To "win" a "victory" over the aggressors.

On these points let us ask you some questions. (a) Can the U.S. Military advisor and the South Vietnamese Army still find justification for continuing the war? The war is originally an inner problem of South Vietnam herself. The fact that they are trying to shift the responsibility on to North Vietnam seems to mean that they do not like to admit their failure and nothing more.

(b) Even if you can find a justification for continuing the fighting, still it is obvious that your government has failed to realize the expected results there. Why? Even though you could and can use modern weapons and up-to-date tactics, you have failed to catch the minds of the people.

(c) Your government should see the distance rightly between Asia and the United States. To you everything seems the same. You can hardly discern nationalism or neutralism from communism. Doesn't this indiscriminate attitude make problems of Asia confused?

Recently Mr. Tokuma Utsunomiya, a delegate of the Democratic Socialist Party said after an inspection tour to Communist China, North Vietnam, and Cambodia, "It is very dangerous to intervene in the North-South problem with the East-West problem." He reported that the prime minister of Cambodia said: "The reason why Vietnam cannot have peace is that the great countries are acting to save their own interests or faces. The independence spirit of Indo-China is very firm. If China should invade us after the U.S.A. draws back, she shall be excluded also. Leave the affairs of Indo-China to us." These statements are very suggestive to our present problem. We are afraid that if your government dares complicate the Vietnam issue further, you will be isolated from the international conscience. We would like to suggest the following points as a way to concrete solution:

- (1) To return the problem to the Geneva Conference of 1954.
- (2) To take up the problem in the United Nations.
- (3) To hold a conference of Asian heads including China.

We have written much about the Vietnam Problem. But this is a serious problem to us Japanese. We do hope that You can understand us and we together can pray and struggle for peace. We are looking forward to your letter.

In Christian love,
Social Ethics Class of
Tokyo Union Theological Seminary

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CORRECTION

(Editor's Note--The author of "The Cost of Freedom is Going Up," Mr. James R. Laurie, was not one of the Princeton participants in the Montgomery march, as was erroneously indicated in the April 23 issue of VIEWPOINT, in which that article appeared.)

VIEWPOINT

Vol. 2. No. 12

May 21, 1965

This issue of VIEWPOINT marks the completion of its second year of life on the Princeton Seminary campus. It has been a good year, as this publication has expanded and solidified the guidelines established during the previous year. Not only has VIEWPOINT continued to encourage campus-wide voluntary contributions, it has occasionally asked specific members of the student body, faculty and administration to contribute articles upon stated questions and issues. In so doing, our aim was to unearth and bring to literary light potentially significant concerns.

Together, these two approaches yielded lively thinking and debate on the national elections, the race problem, the nature of the ministry as we see it, and aspects of our training here at Princeton. In prose and occasionally in verse, a large number have taken time to impart life and health to VIEWPOINT. We thank all who have done so, simply and sincerely.

We would like to express our gratitude to Editor Howard Friend and other Senior editors for their contributions over the last two years, whether in print or behind the scenes. Thanks also to our typist Tim Jessen, who has during recent months faithfully pounded out stacks of multilith masters as VIEWPOINT went to press. Lastly, to the unsung hero of the campus, Director of Printing Harold Sams, who with speed and efficiency transferred Tim's work into print, we say "thank-you."

And for YOU, the reader, we anticipate many future opportunities for self-expression and debate in the pages of VIEWPOINT, especially for those not graduating this June. We hope you will take these opportunities seriously and continue to support your publication. And again, thank you for your support this past year!

HOWARD FRIEND

TED SCOTT

DWYN MOUNGER

DAVID WILLS

JOHN GALLOWAY

RANDY NICHOLS

The Editor of Viewpoint

Dear Sir:

Some statements made by Mr. Kenneth Ralph in the April 30 issue of Viewpoint deeply disturb me. Mr. Ralph says in the first paragraph of the introductory article that "studies about the American campus show that most students graduate from school with the same basic system of values with which they entered...the same studies show that teaching and teachers have little effect on character and commitment."

I am disturbed for the following reasons: (1) Mr. Ralph does not mention by title or author the source(s) of his information. Therefore, the reader has no opportunity to question either his use of the source material or the nature of the evidence in the source material; (2) All too often clergymen and divinity students, as does Mr. Ralph, use so-called social science research material in an uncritical manner not bothering to ascertain whether or not the conclusions reached by a study have been established through careful and proper use of social science methodology accompanied by sufficient theoretical undergirding.

I cite one study which raises a serious question about Mr. Ralph's presumably borrowed statement that "most students graduate from school with the same basic system of values with which they entered." Early in the first semester of the 1962-63 academic year a questionnaire was administered to all resident students of Princeton Seminary. At the same time or in subsequent months during the academic year the questionnaire was given to students in 125 other Protestant seminaries, divinity schools, and institutions which train men for the professional ministry in the United States and Canada. The questionnaire was a data source for the Lilly Endowment Study of Pre-Seminary Education sponsored by the American Association of Theological Schools and the National Association of Biblical Instructors under a grant from the Lilly Endowment, Inc. One question asked respondents to list their theological position upon entering college and their present (1962-63) theological position. Results for Princeton students are given below:

<u>Theological Position</u>	<u>On Entering College</u>	<u>Now</u>
Fundamental	14%	1%
Conservative	44%	31%
Neo-orthodox	8%	25%
Liberal	15%	14%
Modernist	1%	1%
Ecumenical	4%	16%
Other	10%	6%
Did not answer	4%	6%

(The above table is taken from A Report on Some Results of the Lilly Endowment Study of Pre-Seminary Education by John H. Simpson on file in the Office of the President, Princeton Theological Seminary.)

Assuming that a theological position has something to do with one's value system, on the basis of the above evidence it is quite proper to say that a significant number of Princeton Theological Students change a part of their value systems after entering college, and perhaps, even after seminary entrance. My guess is (and it is only a guess) that not a few

professors played a major role in bringing about this new orientation.

Future men of the cloth, beware the facile use of science, social or otherwise, to prove a point!

Sincerely yours,
John H. Simpson

* * * * *

The Editor of Viewpoint

Dear Sir:

How could I have imagined that such a wee and modest invitation to vote for student leaders would be turned against me so thoroughly and perhaps fairly by Mr. Simpson. His reply to my article has aroused me from my dogmatic slumbers, and with his knowledge, I ask you to publish this comment on his article.

First I acknowledge my literary source of information for the assertions of my article as Changing Values in College, An Exploratory Study of the Impact of College Teaching, by Philip Jacob, New York Harper & Brothers, 1957. The author, then the Professor of Political Science at the University of Pennsylvania, prepared this report under the auspices of the Edward W. Hazen Foundation. Also in my thinking were some thoughts from two other works: Issues in University Education, ed. Charles Frankel, New York Harper & Brothers, 1959 (particularly the chapter by J. Robert Oppenheimer, "Science and the Human Community") and The Crisis in the University, Sir Walter Moberly, London: SCM, 1949. This later work is older and deals with the British scene, but it did raise for me the issue of whether educators and education should explicitly assist each student to answer for himself the master question: How shall a man live? The major source which Mr. Simpson requested, however, is Jacob's work. Let me quickly add that this study proved controversial both on account of its methodology and the conclusions drawn from the data. For one such criticism I refer you to Studying the Effects of College Education, a methodological examination of Changing Values in College, by Allen H. Barton, Connecticut; Edward Hazen Foundation, 1959. So let the reader read for himself and make his own judgement if I am guilty of the 'facile use of science;' and if he thinks I am guilty, I plead for his pardon.

Now one other matter. The other and primary source of information for the conclusion that "the forces that shape us in Seminary usually come from our peer group; from each other," has been my fellow students. I say this simply to underscore the real point of my earlier article, and perhaps to explain it further. Most of us have found that fellow students have been of most help in the areas of personal commitments, character growth, social stability and in what I earlier called the area of values, which I take to mean the "commitments as to where one stands, and where one acts, and what one will be, and what one cares for (Oppenheimer, op.cit., p. 58)." Any scientific conclusions about this will have to come from a study of the dynamics of change in personal commitment and behaviour at Princeton Theological Seminary. This perhaps is an invitation (Mr. Simpson?) for someone to undertake such a study; for the conclusions have important

consequences on how the school goes about equipping us students in the matters of personality health, personal religious maturity and the ability to cope with the problems that face us in these years 22-27. And let me add that the conclusion I reached about this matter was instrumental in the concept of student government which I formed in this last year. The point of all this, however, is that in my judgement the crucial influences of change in this school at this time are from fellow students, not from the library or classes or teachers.

Finally, I do not share the conclusion Mr. Simpson draws from the Report of Pre-Seminary education, viz., that a change in 'theological position' indicates changes in one's value system. A theological position for a student in a seminary is usually an untried system of mental data; and changes in that position usually hinge on matter of Scripture, Atonement, and Social Ethics. Changes in a 'theological position' seldom indicate an increased ability to cope with one's self, one's relations with other people or with life in general. In point of fact those who are most vocal about change in 'theological position' are often those most ill-equipped to handle themselves and their relationships. I am questioning then whether a change in one's belief-system in the course of a three year seminary education means a corresponding change in one's value-system.

Personal and social maturity for those in the seminary market place of ideas hinges on whatever it is that happens when one person finds himself in a caring, accepting relationship with another or with others. This is the way I found it; this is the way my fellow students have found it; and this is why I stand by my thesis that changes occur through the influence of the peer group. We grow in these years and we learn to cope with ourselves and others because of relationships formed with others. There are other reasons for growth and health; but none more basic than this.

Kenneth F. Ralph

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A DAY AT THE U.N. CHURCH CENTER

by Ted Scott

On Wednesday, April 21, three Princeton Seminarians participated in an all-day seminar at the Church Center for the United Nations in New York City. This report on the seminar is written in hopes of arousing interest in similar programs which will be scheduled for next year. Little is known by the average seminary student about the strange new world of the ecumenical church involved in international relations. Being an average seminarian, I was impressed at what I found at the Church Center.

The Center itself grew out of an awareness by Methodist and other leaders that the churches had a vital stake in the work of the United Nations. Churches and churchmen had been involved with the UN in undramatic but significant ways since its founding--for example, suggestions emanating from the second World Order Study Conference in Cleveland in 1945 and

touching upon human rights, economic and social developments made their way through American Governmental representatives into the present Charter. Such concerns continue today, in areas of human freedom, peace and justice, economic aid, peaceful use of nuclear energy, disarmament. As institutions having Christian concern for all men, the churches wanted to influence the UN's work in whatever way possible, and to support the Christian commitment of many of its delegates. Therefore the building of the Center in 1961, and the participation of the National and World Councils of Churches in its work. The Center as established also had another function, to serve as a focal point for distribution of information about the National Council's work in international affairs. Thus the seminar in which we participated, which was structured for seminarians (from Yale, Berkeley, Union, General, Philadelphia Lutheran, Princeton.)

Dr. Herman Reissig, director of the Committee for Interseminary Seminars, led off at the speaker's podium with a talk on the reasons for the Center's existence and its mission. It was obvious from his address that the church's involvement in the UN was difficult to distinguish from mere humanistic concern or straight lobbyist activities representing motives of institutional self-interest. However, he also communicated an intense consciousness of the importance of Christian "presence," not only in the faith of the individual delegate, but in the full-time care and concern of Christian men appointed specifically to the task of studying, being present during, and influencing in various ways the decisions and direction of the UN.

Later in the morning a Hungarian newspaperman gave his own articulate and incisive analysis of the workings of the UN. It was his conviction that the world body would have to assume a diminished role in terms of political power as seen in peace-keeping exercises, in view of the political and ideological power struggles being waged by the Great Powers, which have been paralyzing the UN at frequent intervals over the years. Several other speakers gave the seminarians present secular views of the UN's structure, function and involvement in various economic and political areas. A young Indian with a doctorate in economics, now working with Economic and Social Council of the UN, told of the role the UN will play in the coming decade in the attempts of the underdeveloped lands to finance their drives for industrialization and a better living standard. Long-term credits available through UN agencies like the World Bank will, together with the efforts of advanced nations, be instrumental in aiding the forming of the world community which is emerging, most noticeably in economics. Another presentation dealt with the UN's progress in securing subscription to the human rights covenants, and of the difficulty of attempting to create more than a climate of opinion among member nations.

The latter part of the day was taken up with an examination of the role of the National and World Council of Churches in the UN. Most noticeable here was a clash between the "situation" ethic of those to whom Christian presence was not much different than humanist concern, and others to whom the contextual was nonsensical, notably Dr. Richard Fagley of the WCC's Commission on International Affairs, who held that the institutional church's role and viewpoint 'as church' needed to be known to stiffen the spines of Christian delegates who might otherwise be somewhat more adrift than is presently the case. Also, church representatives who specialize

in the problems which the UN faces and formulate opinions on these can often be of assistance ~~in working out knotty problems~~ of language and stance. Specific instances of effective supportative action were cited.

One impression which remains from the seminar would be that of the relative inexperience of professional church people when they turn to deal in an organized way with the complexities of international politics, social problems and economics. Certainly another difficulty is that representatives of the ecumenical church which are often hampered in their effectiveness on one hand by the power centers of the constituent denominations and on the other by misunderstanding and ignorance on the part of many in parish churches in these member communions. The problem will be with us for many years to come in this time of growing pains on the part of local congregations, denominational churches, and nations around the world.

All in all, our day in New York produced evidence of yet another area of the church's involvement in the issues and problems of our times--an involvement not always carefully thought out, and one which is yet too recent to be large-scale or more than incipiently effective, but one which will surely be more prominent in the future as Christian concern for the worldwide mission of Christ's Church reaches out through this new channel of communication and action. It is one arena of study and action which in my opinion recommends itself to the attention of Princeton Seminary.

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THOUGHTS ON THE URBAN CHURCH

by Howard Friend

(This past Friday I attended the Consultation on the Urban Church held under the auspices of the Field Education Department. It brought together inner-city pastors from the New York, New Jersey, and Philadelphia areas. They were led in discussion by Dr. Charles West, Dr. James Nichols, George W. Webber, and Lacy Harwell. The following thoughts were prompted by their presentations and the ensuing discussions.)

In no area of American life is the pastor and the congregation so faced with the stark realities of the challenge to the contemporary church as in the inner-city. The poverty of those caught in the inner-city dilemma is complex and many faceted. It includes the break down of education, the meaninglessness of the family relationship, rootlessness and mobility, density in housing, lack of privacy, a general and pervasive impersonalization. Thankfully there are men of vision and conviction tackling these various dehumanizing situations in our large eastern cities.

Several key issues emerged in the course of dialogue between these men. The following is a composite of the varying opinions and perspectives together with some reflections of my own.

1. The Role of the Clergy and the Laity

This is not a new question. It has been the subject of several

enlightening books and articles and for many is a settled issue. Biblical and theological reflection has given birth to a new emphasis on the ministry of all Christians with the resultant mobilization of the laity. But in the light of the peculiar needs of the inner-city it demands reconsideration.

Difference of opinion centered around two poles: the long range ideal and short range exigencies. The long range goal might well be conceived as the spontaneous mobilization of an alert and trained laity on the front lines of the challenge to the church. The imagery of the ordained minister as a "coach" was employed to characterize this situation. The coach is not judged by the number of fouls he can shoot, but by the accuracy of his team. The minister operates behind the lines as a strategist and instructor. The demonstration in Selma with its long lines of clerical collars was in reality a demonstration of failure, failure to develop a sufficiently sensitive and responsible laity. The short range goals are those continually emerging momentary demands to which the trained professional is the best equipped to face. It places the ordained clergyman in the trenches and foxholes on the front lines, using as he must his leadership and special abilities. But this tends, in the long run, to stifle indigenization and sustain imperialism.

Certainly a doctrinaire approach to this question is inappropriate. For those involved in this ministry it is more than an academic consideration but an existential reality. On the one hand there is the high rate of mobilization that tends to simply eliminate long range potential on a person to person level. Indigenization as the cure-all fails to speak to this situation. On the other hand there is the enduring need to make some inroads into the heart of the problem, to deal with the disease and not just the symptoms.

2. Theologizing and the inner-city mission

The sequential relationship of theological reflection and existential involvement appeared to be a major issue at the outset of the conference. Dr. West stressed the necessity of developing a theological rationale for the inner-city ministry as an initial task. Dr. Webber insisted that the genesis of an effective inner-city ministry came not from theological reflection but simply asking the right questions and rolling up your sleeves. Theological reflection and dialogue must follow this initial involvement.

This issue seemed to me to imply a deeper consideration that was never dealt with at the conference. That is, in what ways do we know that God is at work in the world today? How do we know our place in this on-going process? By what standards do we measure the legitimacy of our participation in the process? These questions demand re-thinking of some of the most basic questions--the meaning of revelation, the function of religious language, the nature of self-understanding, and the agency of reconciliation in the world today. There is, in my judgement, value and distortion on both sides of the issue as it was discussed at this conference.

Webber's viewpoint reduces the church's tendency at pre-occupation with itself. The missionary impulse is not hot-housed on the academic level and then transplanted into centers of need. When the World Council of Churches retreats into consultation and takes five years to develop a theology of evangelism, five valuable years may have been wasted. Theological

seminaries fall victim to the same delusion as they rigorously train students in disciplines and procedures that have little direct relevance in actuality. But there is perhaps a too radical self-confidence in self-understanding implied by Webber. I think that the title of his first book may indicate this self-confidence, God's Colony in Man's World. Webber can identify with confidence the will and work of God with the East Harlem Protestant Parish with which he works. "Asking the right questions and rolling up your sleeves" can be a misleading as well as a guiding principle.

West's emphasis at this point was on the absolute necessity of re-emphasis on the biblical material. As we become aware of increasing secularization, we must rediscover the place of the Bible. It is only with an ear tuned to what the Bible says that what God was saying to them in their setting might be also said to us in ours. We must maintain a posture of listening if we are to catch God's mission for us. When questioned about the significance of religious language, Dr. West strongly defended the relevance of the biblical formulation. Biblical faith is based on linguistic reference to events, events in which God revealed Himself. Although language is always relative, because the Bible is reference or reaction to the revelation of God Himself, it is of special value. The implication here was that God no longer reveals Himself and that in order to understand the activity of the 'hidden' God today we must view life from a distinctly biblical perspective. Such an imperialism of the biblical language raises sharply the whole question of the efficacy of religious language and formulation at all and throws into question the whole "contextual approach" to theology and hermeneutics.

3. Where are we going from here?

There was at last a consensus at this point--the path ahead is not clear. There was agreement that the "Christ without hands" imagery for the church was outmoded. Community is evolving in surprising places and God continues to work in ways that far outrun our ability to comprehend or follow. Rehabilitation in the long run is secondary to creative new structures. It is God who leads in this process of building and creating and our imperative is to follow and participate. The results may prove exciting.

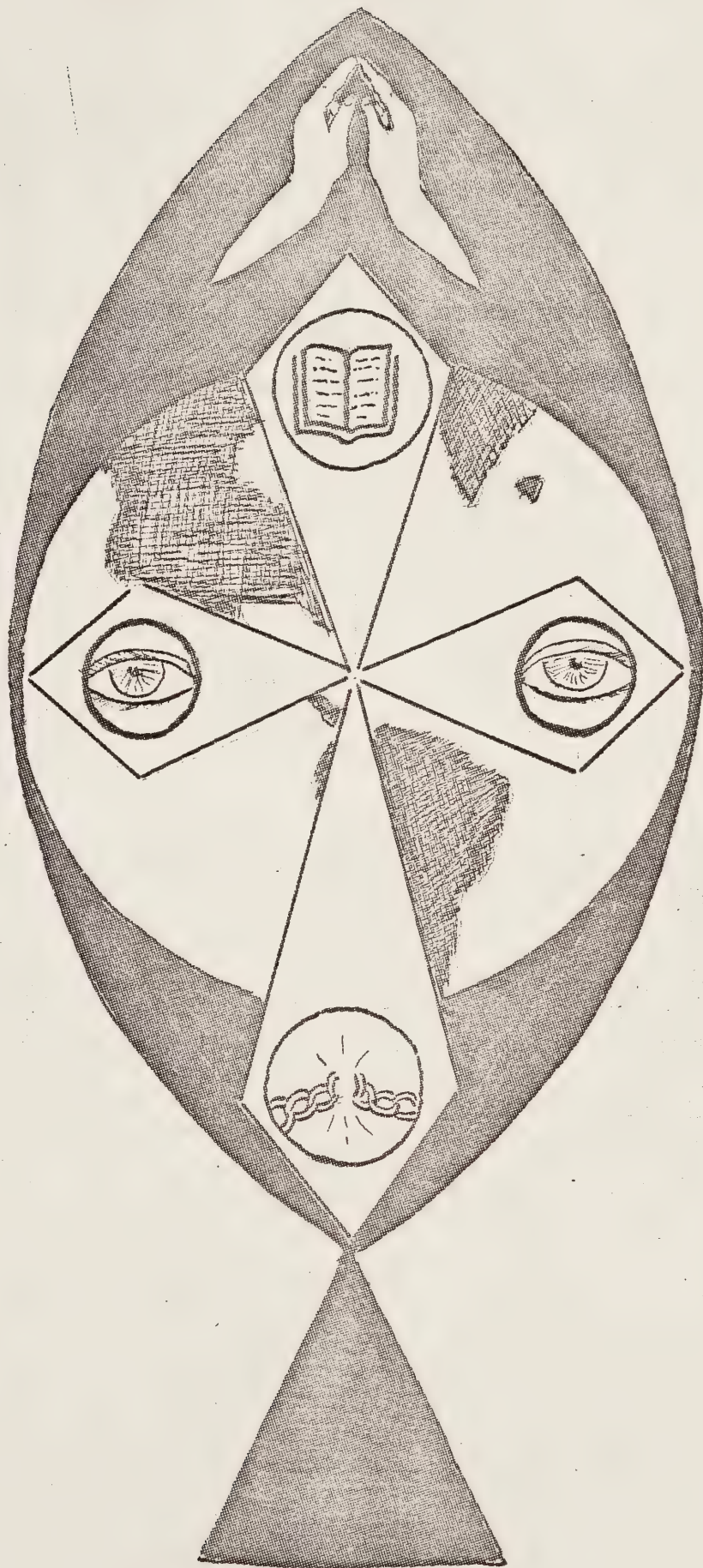
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INTERPRETATION OF THE DESIGN

We who are Christians live in Christ (IXΘΥΣ). In this relationship, our worship (the praying hands) includes our action in the world through two poles of participation:

(1) Our study (the book) in the community of Christians, the Church, is far from being just book learning, though that is part of it. It includes learning who we are in relationship to other people, to our world, and to our Lord. It is learning to live human life humanly.

(2) Study that does not produce action (the breaking chain) soon stagnates. The Christian who is discovering his own humanity gains impetus to engage in the conflicts and tensions of the world, to set himself against all that dehumanizes and enslaves any creature who is made in the image of the Creator. We must learn to be present in the name of Christ wherever



such conflict goes on. We are increasingly being set free to be engaged in the secular world on the frontiers of human progress. These two modes of participation are not static categories competing for time and energy; rather, they are the poles of the orbit in which the Christian life is most fully lived. Our study impels us to action. Our action raises anew questions about our life and our response to God, impelling us again to study in the Christian community. From this polar participation comes sight, understanding of self and the world, and from sight comes increased participation. The picture is, of course, ideal, but it expresses the dynamic quality of the life in Christ.

At the center of our world and of our worship is the cross, the reminder and the promise that the Son of God gave his life for the life of the world--so that we might have life. We are called into life, called to be human.

The ideas behind this design come out of the Commission on World Mission of the National Student Christian federation. Four seminarians are presently members of this Commission which met at the end of April in Nyack, N.Y. It is with such concepts as these that the Commission seeks to encourage and enable college and university students to be present in their world in the name of Christ and to find meaningful patterns of response to the grace of God.

Design and interpretation by Ellie Clev
Art work by Genevieve Metz

* * * * *

(The following letter was written by a Roman Catholic seminarian from Immaculate Conception Seminary in Darlington, New Jersey following a visit to Princeton in April.)

Thanks a lot for the swell time. We all enjoyed it. I was very impressed with Princeton and over-awed by your friendliness and warmth (esp. to us aliens) which were very evident. I was very happy to meet with so many of my confreres in the ministry. I learned many things--your sincerity, your problems, doubts and fears which are quite similar to my own. It's amazing how naive we can be. Ecumenism can never begin unless we recognize the humanness and the personhood of the other. This was my primary objective--and I was very pleased--it worked! We can talk as brothers, as men who share very similar goals. Many thanks for a very enjoyable day.

Enclosed are two issues of Theology Digest and a New York Times supplement. Maybe you would find them interesting. Consider them as a token of thanks, not as an effort to proselytize. I enjoyed reading the Proposed Confession of 1967 in Presbyterian Life as well as the other article on women in the Church. It's rare that I read a non-Catholic statement in the original. And it wasn't that bad! As a matter of fact, it was pretty good! So...God speed to you. May He bless you in your life and work.

Sincerely

your brother in Christ,
Tom Fornarotto

